To *Thomas Rokeby*, and *John Brook* of the City of *York*, Eſquires.

IT has been none of the Devils meaneſt or unluckieſt Arts, to infuſe prejudices into mens minds againſt *Chriſtian Practice*, by repreſenting it in the moſt frightful and averting *forms*. He changes ſhapes with it, and as he transforms himſelf into an *Angel of light*, ſo he doth this into one of darkneſs, and makes it appear a *State* of the moſt diſmal *ſadneſs* and *horrour*. And how much more ready men are to take the *Devil* at his word, than *Chriſt* at his, who profeſſeth his *Yoke eaſie*, and his *Burthen light*; who ſaith, that the *ways of holineſs*, *are ways of pleaſantneſs*, appears too fully in the ſtrong and general Antipathy thoſe have againſt Vertue, who never ſo much as tried it, but take up implicit and confuſed prejudices againſt it, and retain thoſe as faſt, as if they were the products of many years coſtly experiences. And 'tis too evident, that theſe have taken the deepeſt *root* in the richeſt *ſoil:* they ſeem no where

more to flouriſh, than among the *Gentry*, and perſons of *Quality*. It is the buſineſs of their lives to purſue pleaſures; and yet when thoſe of the moſt refined and exquiſite ſort would run into their embraces, they grow coy, and cannot be courted to receive them.

If one of a narrow fortune and mean extract attempt to convict them of this foul miſtake, by the moſt convincing arguments drawn from his own experience, they either think it inconſiſtent with their honour to lend him an ear, or (if they ſo far degrade themſelves as to hear him ſpeak) they preſently except againſt his Teſtimony, as being an incompetent Judg.

And if we *Clergy-men* tell them, that a holy life is ſo far from implying any thing of real trouble, or uneaſineſs, that 'tis only an Art of refining, and ſublimating their pleaſures, rendring them more guſtful and exquiſite: That the duties of *Religion* are not *Toils* but *Refreſhments*, not *Yokes* but *Crowns*; ſuch as differ only in ſize, from thoſe Celeſtial ones to which they tend: That the pleaſures of piety are ſo raviſhing, and attractive, that nothing but a perfect ignorance of them, can be *Amulet* ſufficient againſt their *Charms*; I ſay, though we tell them all this, and a great deal more; yet they

they quickly reply, *that out of interest and policy we can say no less.*

The *Testimonies* of these persons being rejected, and their endeavours unsuccesful, I cannot divine what other *Medium* remains to work this *Conviction*, except the testimony of such as are in equal degree with themselves, who out of their own experience can tell them, that there are no such pleasures on this side Heaven, as are to be found in conversing with God, and walking in his ways. Here they would have no cause to wave their wonted *Priviledg* of being tryed by their *Peers*, or to except against their judgment in the *Case*, who being placed in equal circumstances with themselves, must be supposed to understand their utmost Temptations to *vice*; from whence alone all the seeming difficulties and uneasinesses of *vertue* do arise.

Could I bring the *Controvesy* to this *issue*, I should think of no other Persons (*worthy Sirs*) than your selves, who out of your own experiences are able to give such pregnant proof, such clear evidence of the sweetness of Vertue, and pleasantness of Piety, as would even force this sorrowful *confession* from them; *O how sadly have we been gull'd and cheated by the mortal Enemy of Mankind!*

So great and prodigious are your parts, ſo deep and profound your judgments, ſo extenſe and comprehenſive your knowledg, as would prevent all ſuſpicion of a *miſtake*. And ſo ſweet and pleaſant are your tempers, ſo prudent and innocent your deportments, ſo winning and obliging your converſations, as would remove all *prejudices*, which too often cauſe great truths to be ſleighted, and ſtrong convictions to become abortive.

Your *works* of Charity, *acts* of Piety, *&c.* are a pleaſant ſubject, which I could with ſingular delight expatiate upon; but I know your *modeſty* will not allow it, and that great *opinion*, which all men have conceived of you, renders it needleſs.

When I have begg'd your Pardon for the rudeneſs of this *Addreſs*, I ſhall conclude with this hearty wiſh;

That God would bleſs you with encreaſe of grace, length of days, and at laſt with fulneſs of glory; which is, and ſhall be the fervent Prayer of,

Sirs,

Your much obliged Friend, and Servant in all Chriſtian Offices,

Joſhua Stopford.

The Epistle to the Reader.

THE following Discourse appears in Publick upon a just and honest design, viz. to vindicate it self and the Author of it from the unjust aspersions, and false accusations cast upon them by a generation of men, who make Lies and Calumnies a Constituent part of their Religion. I confess, if carnal interest, or a pious design to advance errour and profaneness, were able to change the nature of things, to make vice vertue, an immoral act lawful, they might, nay they must be excused. For, though they made shipwrack of Truth and Conscience together, yet they are not so far devoid of reason, nor can disbelieve their senses, as to imagine that others who are Friends to truth, must be Enemies to morality; and consequently, that the Principles and Practices of their Church, truly represented, can be grateful and acceptable to them. Their Doctrines are so contradictory to those of the Gospel, and their Lives so palpably repugnant to the Sanctity, which they profess, that a perfect discovery of them is the most powerful argument against Popery, and enough to render all their attempts, to gain Proselites, unsuccessful. All their hopes and strength lye in the ignorance and credulity of the Persons they deal with; for if they meet with any, who have taken some pains to inform themselves of the true state of their Church, and cannot be satisfied with an implicit faith, or take things upon trust, they presently give those over as untractable.

Hence it is that a true representation of that which they call the Catholik Religion, *is most frightful to them; as being the most effectual way to make that abhorr'd by men, which is so loathsom in the sight of God. This I have attempted in the following discourse: at which they grin and snarle, nay (to use* David's phrase *concerning his Enemies)* they make a noise like Dogs; and go round about the City, *yea and Country too,* They belch out *Lyes* and *Calumnies* with their mouths, and swords are in their lips.

If their boiling passions were once cool'd, and the storm lay'd, I would mildly and soberly ask them, what is it they take so much offence at? Is it because I have spoken the truth? This is the true reason, but they are (I cannot say asham'd) but afraid to confess it; lest hereby their design should be defeated. And therefore (the things being so gross which I justly charge upon them) they are oblig'd to deny the charge, and reward me with their usual titles of Lyar, Calumniator, *&c.*

That this false accusation might not gain credit with Ingenious and Intelligent Persons, I haue not only produced the testimonies of their own great Doctors *(which no* Romanist *beyond* Seas *dare except against: though perhaps here they will, if there* Cause *and* Credit *require) and named the* Chapter *and* Page; *but also mention'd the several* Editions *of those* Authors *(to remove all appearance or suspicion of a cheat) which I have made use of. And I challenge any* Romanist *(who shall think that I have wrong'd their Doctors, and intends something, which must be called a* Confutation*) to give me the meeting in an amicable way; and if upon the Perusal of these Authors (which shall be in readiness) it appear to any Judici-*

ous

ous Person, that I have departed from the literal sense of their words, or express scope of the place: I do by these presents solemnly engage my self to supersede his pains of an Answer *by a* Publick Recantation.

One thing (Gentle Reader) I have yet to acquaint thee with, that as time would not permit me to deliver much of what I have here published, so neither the place to mention some passages in it.

A Catalogue of the principal Authors produced in the following Diſcourſe, with the Place where, and Time when they were Printed.

AZorius Inſtitutiones Morales. Pariſ. 1601.

Bellarmine de Scriptor. Eccleſ. Colon. 1613.

Bellarm. diſput. Ingolſt. 1588.

Baronius Annal. Antu. 1591. Colon. 1603.

Cyprian. 1593. Eſpencæus in 1 Tim. Lutet. 1561.

Coccius Theſaurus Catholicus. Colon. 1600.

Cambdens Elizab. London. 1630.

Chamier Panſtrat. Cathol. Gen. 1626.

Driedo de Script. Eccleſ. Lovan. 1543.

Claudius Eſpencæus in Tit. Pariſ. 1567.

Expurgatory Index of Spain. Salm. 1601.

Eſcobar Theologia Moralis. Lugd. 1659.

Eſtius in 4 Libr. Sentent. Pariſ. 1638.

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Fil-

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Jacobus Gretserus de Jure et more prohibend. Lib. mal. Ingolst.

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Judices librorum prohibit. & expurgat. Hispan. & Roman. Madriti 1667.

King James his Works. Lond. 1616.

Leonardus Lessius de Justitia & jure. Lovan. 1605.

Layman Theologia Moralis. Antu. 1634.

Longus Sum. Conciliorum. Paris. 1645.

Morneys Mystery of Iniquity. London. 1612.

Pet. du Moulin de Monarchia Temporali Pontificis Romani. Lond. 1614.

Possevin. Appar. S. Venet. Tom. 1. 1603. Tom. 2. 1606.

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Spondanus Epitome Baronii. Mogunt. 1614.

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Sixtus Senensis Biblotheca. S. Colon. Editio 3.

Sanderus de Visibili Monar. Antu. 1578.

Suarez defensio Fidei Cathol. Colon. Agrip. 1614.

Tolet. de Instruct. Sacerd. Romæ. 1601.

Tertullian. Antu. 1584.

Jacobus August. Thuanus Histor. Gen. 1620.

Viegas in Apocal. Colon. Agrip. 1603.

Bp. Usher's Ans. to a Jesuite. Lond. 1631.

Johannes Wolfius Lect. Memor. Lavingæ. 1600.

REV. 18. 23, 24.

And the light of a Candle ſhall ſhine no more at all in thee, and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy Merchants were the great men of the earth: for by thy ſorceries were all Nations deceived. And in her was found the blood of Prophets, and of Saints, and of all that were ſlain upon the earth.

CHAP. I.

The Introduction wherein an account is given of this days Eminent deliverance, which muſt be carefully recorded, and thankfully acknowledged by us.

AS amongſt the judgments, which God executeth upon the earth, there is a great and wide difference: ſome be ſuch as neither *Fathers*, *nor fathers fathers have*

have ſeen ſince the day that they were upon the earth unto this day, *Exod.* 10. 7. Some be ſuch, as the *very hearing of them ſhall make both the ears to tingle*, 2 *King.* 21.12. Some be ſuch, as are *without* the leaſt *mixture* and allay of mercy, *Rev.* 14. 10. So amongſt the Mercies and Salvations of God, there is a difference; they are not all of one and the ſame ſize. Some be ſuch as reſemble the Stars of the firſt magnitude; others ſuch as are like the Stars of the ſecond and third magnitude. Some are ſuperlative and matchleſs; far above others in their luſtre and eminency. Theſe Mercies are to be diligently obſerved, and exactly number'd by us: Of ſuch we are to keep as true a Regiſter, as *David* did an Inventory of the Gold and Silver that he prepared for the Temple. 1 *Chron.* 22. 14. The Iron and the Braſs, which was without weight, he number'd not: but the Gold and Silver he weighs, and ſets down the juſt number of the Talents. So though we cannot reckon every bleſſing that comes from Heaven, in regard they are without number, and without meaſure: yet ought we to be exact in recording the golden and ſilver Mercies of God vouchſafed to us. And as we are to commemorate ſignal Mercies and Deliverances, ſo to tranſmit the memory of them to ſucceéding gene-

generations. See this both Required and Practiſed,

1. Required; *Exod.* 17. 13, 14. *Joſhua diſcomfited Amalek, and his people with the edge of the ſword. And the Lord ſaid unto Moſes, write this for a memorial in a book.* Pſal. 78. 5. *For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our Fathers: that they ſhould make them known to their children.* And what is that? read v. 4. *his ſtrength and his wonderful works.* Once more, *Pſal.* 102. 16, 18. *When the Lord ſhall build up Zion, he ſhall appear in his glory. This ſhall be written for the generation to come, and the people which ſhall be created ſhall praiſe the Lord.*

2. Practiſed; And that ſeveral ways. 1. Sometimes by appointing yearly Feaſts of remembrance, *Eſth.* 9. 21, 22. *To eſtabliſh this among them that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly: As the day wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy*, in commemoration of that ſignal deliverance which God had wrought for them. 2. By making Euchariſtical Songs, which they taught their children:

dren: as in *Exod.* 15. for the overthrow of *Pharaoh:* in *Judg.* 5. for the defeat of *Jabin* and *Sisera*; in 1 *Sam.* 18. for the slaughter of *Goliah.* 3 By their significant names, which were sometimes imposed upon persons, and sometimes upon places. 1. Upon persons. This course *Joseph* took to perpetuate the memory of signal mercies conferr'd on him in *Egypt. Gen.* 41. 51, 52. He called the name of his first-born *Manasseh*; *for God* (said he) *hath made me forget all my toil, and all my Fathers house:* And the name of the second called he *Ephraim*; *For God hath caused me to be fruitful in the land of my affliction.*

The like was done afterwards by *Moses* in reference unto what befel him in *Midian*, *Exod.* 18. 3, 4. 2 Sometimes upon places. Thus *Abraham*, when his son *Isaac* had escaped, and a Ram been accepted in stead of him, called the name of that place *Jehovah-jireh*, *as it is said to this day, in the Mount of the Lord it shall be seen. Gen.* 22. 13, 14. The like did *Jacob* when he saw the Angel of God, *Gen.* 32. 2.

And if eminent mercies and deliverances are to be recorded, and the memory of them transmitted to posterity: surely then the superlative and transcendent deliverance and salvation, which was given by God unto the

the whole Kingdom, as on this day, from the Gun-Powder Plot, may juſtly challenge a place in that Chroniele and Catalogue of mercies. 'This is a Deliverance (*ſaith one*) 'upon the head of which may be truly writ-'ten, ſuch as the preſent age may admire; 'ſuch as poſterity will ſcarce believe; ſuch 'as Hiſtory cannot partallel. What the Hiſtorian ſaith of that day wherein *Scipio* and *Hannibal* diſputed that long depending cauſe between *Rome* and *Carthage* in open field, *viz.* That the Roman Empire had not ſeen a greater day: The ſame may we ſay of this days Salvation; *England* never received a greater Deliverance. And therefore ought the memory of it be dear unto every one, that would not ſo far gratify the Papiſts, as by the forgetting of Gods goodneſs, to ſilence and bury this their wickedneſs, which ſhould ſtand upon record to their eternal infamy. Let us look a little into the blackneſs of the Conſpiracy, which wants a name to expreſs it, unleſs we call it (as one doth) *a Catholick Villany*: and you ſhall hereby beſt diſcern the tranſcendency of the Deliverance. Was there ever any wickedneſs in all the Ages that are paſt, which by the help of Hiſtory we may come to the knowledg of, that did equal this? This was a Plot, wherein the flower of our

Gentry, our whole Nobility, the Lords Anointed, the Royal Seed, nay the Proteſtant Religion were all devoted to one ſtroke of deſtruction. And obſerve what inſtruments of cruelty they had prepared for this ſlaughter; ſuch as that not one of that Aſſembly could have fled from the fury of, though they had had the wings of Eagles: nor reſiſted the force of, though their fleſh had been as Braſs, or their ſtrength as Stones, *viz.* Thirty ſix Barrels of Gun-powder. Theſe were the inſtruments of their cruelty; ſuch as were never found in the habitations of *Simeon* and *Levi.* Let us further obſerve, with what ſecrecy and ſucceſs this bloody Plot was carried on. With what *ſecrecy*; none could be admitted to conſultation about the thing, but thoſe that would by Vows and Oaths, and Sacraments, and all that is Sacred, bind themſelves more than once, neither directly, nor indirectly, neither plainly, nor by circumſtance to diſcover the Plot. And with what *ſucceſs* was this bloody deſign carried on! How did God for a time ſeem to ſmile upon their Project, and facilitate their work, when Providence offered them the conveniency of a Cellar; whereas they thought that by ſtrength of hand, they muſt have digged a Vault to lay their powder in! God himſelf

ſeem'd

ſeem'd to take their part: And they who in Eighty eight, had ſworn that God was turn'd Lutheran, began now to hope that he was become a good Catholick again. Theſe particulars diſcover the eminency of this Deliverance which we commemorate this day.

CHAP. II.

The coherence of the words, with a brief explication of them.

GOD *who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt days ſpoken to us by his Son, Heb.* 1. 1, 2. by whom not only the Goſpel of Salvation is communicated unto us; but alſo the Revelation of future events in this laſt Age of the World, *Rev.* 1. 1. That many things in thisBook are δυσνόητα hard to be underſtood, is acknowledged by all; and therefore much revelation is neceſſary to underſtand this Book of *Revelation.* But though ſome things be dark and myſterious, yet other things are plain and obvious, even to the meaneſt capacity; particularly this Prophe-

cy concerning *Rome*'s total and eternal deſtruction. That by *Babylon*, mentioned in the beginning of this Chapter, *Rome* is underſtood, we have the ſuffrage of Antiquity. † *Babylon was as a firſt Rome, and Rome is as a ſecond Babylon*, ſaith St. *Auſtin*, *de Civit. dei Lib.* 18. *cap.* 2. And in the ſame Book, *cap.* 22. He ſaith, *that Rome is built as another Babylon, and daughter of the former Babylon.* And *Tertullian* ſaith, * *Babylon in St.* John *is the figure of* Rome, *as being like that, a great City, proud of its dominion, and a deſtroyer of the Saints of God.* The Romaniſts ſay, that *Babylon* here, is to be taken *figuratively*, not *properly*: So that it is not the old *Chaldean*, but the new myſtical *Babylon* that is here ſpoken of. Nay further, they ſay, that by *Babylon* in this Chapter, and elſewhere in this Prophecy, *Rome* is to be underſtood: So *A Lapide*, *Ribera*, *Viega*, *&c.* Nay, *Bellarmin* † produceth ſeveral Scriptures and Fathers to prove it: But then they add, this was true of *Rome* when Ethnical, and not now when Papal; of *Rome* under the perſecuting Emperor, not of *Rome* under the Chriſtian Pope. That this is falſe appeareth: 1. St. *John* writeth a Prophecy not a Hiſtory; he

* Tertul adverſ. Marcion. lib. 3. cap. 13.

† De Rom. Pont. lib. 2. c. 2. p. 718.

he tells us what ſhould be, not what then was; therefore if St. *John* ſpake of *Rome* (which they confeſs) it muſt neceſſarily follow that he ſpake of *Rome* as now it is, not of *Rome* as then it was; of *Rome* Chriſtian, not of *Rome* Pagan. 2. Antichriſt is to be in the Temple of God, which was not true of the Heathen Emperors. 3. It's ſuch a *Babylon*, that for a while they were lawfully in her; but when her corruptions did increaſe, then they were commanded to depart. 4. That St. *John* ſpeaks of *Rome* after the coming of Antichriſt is moſt clear from ſeveral paſſages both in this and the precedent Chapters. But Antichriſt was not to come (ſay our Adverſaries) while *Rome* was Pagan, but after the diſſolution of the Roman Empire. 2 *Theſ.* 2. 8. *And then ſhall that wicked be revealed.* And when is that? *When he that letteth ſhall be taken out of the way, verſ.* 7. And who is this, but the Emperors of *Rome*, according to the judgment of Antiquity? *Who ſhall be taken out of the way (ſaith* * Tertullian) *but the Roman State? the diviſion of which among ten Kings, ſhall bring in Antichriſt. After the decay of the Roman Empire,* Paul *ſaith, that Antichriſt ſhall appear, Ambroſe.* To theſe I might add St. *Chry-*

* De reſurrect. carn. cap. 24. pag. 688.

Chryſoſt. Theophilact. &c. in 2 *Theſ.* 2. The † Rhemiſts call the Roman Emperors *the figure of Antichriſt.* And the Ancients give this reaſon for it; So long as the Roman Empire flouriſhed, Antichriſt could not appear: for there could not be two principal Rulers of the ſame place at the ſame time.

† In. 17. Rev.

By which we may judg what was the opinion of the Fathers touching Antichriſts ſeat. That *Rome* ſhall be the principal ſeat of Antichriſt is confeſſed by many of their own Doctors: So the Rhemiſts in *Rev.* 17. 5. Again they ſay, *That the ſcarlet whore, and Beaſt, and Antichriſt, are one and the ſame,* in *Rev.* 13. 1. But *Rome* in the judgment of their great *Bellarm.* is the ſeat of the ſcarlet whore; therefore it muſt needs be the ſeat of Antichriſt. *Babylon which St.* John *deſcribes in the* Revelat. *is the ſeat and City of Antichriſt*, ſaith * *Sanders.*

* De viſib. Monar. demonſt. de Antichr. 38. p. 758.

I might to theſe Arguments ſubjoin the confeſſion of their two great Jeſuites, † *Ribera* and * *Viega.* 'This muſt be underſtood of '*Rome*, not ſuch only as ſhe was 'under the Emperours, but alſo ſuch

† Ribera in. Rev. 14. Num. 42. & 57.

* Viega. in. cap. 17. com. 1. ſect. 3.

'such as she shall be in the latter days. That 'the name of *Babylon* must be referred to 'her, and not only to that *Rome* which ser- 'ved Idols, before she received the Faith of 'Christ, but also to that *Rome*, which shall 'be in the days of Antichrist.

In these words then we have a Prophecy, of the dismal, and final destruction of *Rome* Antichristian; with the causes thereof, which are three. 1. Their Avarice and Luxury. 2. Their heretical and damnable Doctrines. 3. Their bloody Cruelty.

1. Their Avarice and Luxury; *For thy Merchants were the great men of the earth.* This cannot be understood literally; for it were a weak reason, because thy Merchants are great men, therefore thou shalt be destroy'd: By Merchants therefore we must understand *Rome*'s Factors, the Popes Indulgencers, and other Officers of his Exchequer. These sell cursed spiritual Wares, Pardons, Masses, Dirges, Trentals, *&c.* and make merchandize of mens Souls, and flourish by this traffique like the Nobles and Peers of the earth. † *Theod. Niem.* tells us, *that out of one Country, and Province Pope* Boniface 9. *received above an hundred thousand Florens. His Officers went out poorly habited, and meanly mounted, but*

† De Schismate Papist. lib. 1. cap. 68.

they return'd (saith he) *with their stately Horses, and in great Pomp.* And what vast sums of money did *Tecelins*, and his fellow-Indulgencers rake together in Pope *Leo* the tenth's time. All things are set to sale at *Rome*, the Temple, the Priests, the Altars, yea Heaven and God himself; as their *Mantuan* speaks.

Venalia nobis
Templa, sacerdotes, altaria sacra, Corona,
Ignes, thura, preces, Cœlum est venale, Deusq;.

2. Their heretical and damnable Doctrines, which are often compared to enticing, and intoxicating Wines: *By thy sorceries were all Nations deceived.*

The Original word translated, Sorceries, properly signifieth poisoning: But here (and in many other places of Sacred Writ) it is to be taken in a larger sense, and denotes the craft and subtilty, the Methods and Acts of insinuation, by which the Pope and his Agents seduce the Nations to their damnable Principles, and abominable Practices.

3. Their bloody Cruelty: *And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.* But how can this be, since so many thousands

ſands have been ſlain in other parts, and places of the World? I anſwer, either becauſe the Doctrine which cauſed their blood to be ſhed, was from *Rome*; or becauſe ſhe gave commiſſion to ſlay the Saints and Servants of God, who were barbarouſly murther'd and maſſacred in other Kingdoms and Countries, as *England*, *Scotland*, *France*, &c. God plagues *Rome* as the Original cauſe of all this Cruelty. But more of this afterwards. The two latter cauſes of *Romes* deſtruction I intend to inſiſt upon: Hence we may note.

Obſer. 'That the Ways and Methods which 'Rome Papal hath uſed to advance her ſelf, 'and propagate her Doctrines, will bring in-'evitable ruine and deſtruction upon her.

In the proſecution of this doctrinal Propoſition, I will, 1. Give you an account of thoſe Ways and Methods which Rome Papal, that is, the Pope and his Agents have uſed to greaten themſelves, and propagate their Doctrines. 2. Confirm the truth of this Propoſition. 3. Proceed to ſome practical Inferences.

Firſt, I ſhall give you an account of thoſe Ways and Methods, which the Pope and his Agents have uſed to propagate their Doctrines. And here I will mention five or ſix.

CHAP.

CHAP. III.

Of Romiſh Forgeries.

1. LET us begin with their Forgeries, which are moſt notorious. How have they adopted falſe into the number, Right, and Authority of true Fathers? Our worthy Dr. *James* hath produced about 187 *Treatiſes* (to which I could add above an hundred more) which are not only *ſuſpected*, but plainly *convicted* of Forgery by the Papiſts themſelves: And yet theſe very Treatiſes are frequently urged by them to confirm their monſtrous opinions. To make good this Aſſertion, I will give you a few Inſtances: And here I ſhall confine my ſelf to their great *Bellar.* and *Coccius*, whoſe writing are ſo highly prized by all Papiſts.

1. *Linus* Biſhop of *Rome*, his two Books *of the Paſſion of the bleſſed Apoſtles* Peter *and* Paul, are adjudged ſpurious by (*a*) *Baronius* and (*b*) *Poſſevin*. And though *Bellarmin* grant that *Linus* writ the Acts of *Peter* and *Paul*, yet he ſaith they are now loſt.

(*a*) Baron. Tom. 1. p. 785. (*b*) Poſſev. Appar. tom. 2. p. 345. (*c*) Bellar. de ſcript. Eccleſ. p. 56.

2. *Cle-*

2. *Clements eight Books of Apoſtolical Conſtitutions*, are cenſured by (*d*) *Baronius*, (*e*) *Bellarmin* and (*f*) *Poſſevin*.

(*d*) Tom. 1. p. 145. (*e*) De ſcript: Eccleſ. p. 58. 59. (*f*) Appar. tom. 1. p. 328.

3. *Clements Epiſtles to* St. *James*, and others are rejected by (*g*) *Bellarmin* and (*h*) *Poſſevin*.

(*g*) De ſcript. Eccleſ. p. 56. 57. (*h*) Apparet. tom. 1. p. 331. 336.

4. *Dionyſius* the *Areopagites Books of the Eccleſiaſtical and Celeſtial Hierarchy* cannot be his; for the Author of theſe Books (as appears by ſeveral paſſages in them) lived after the *Nicene* Council.

5. *Origen's Homilies upon Job*, are rejected as ſuppoſititious by (*i*) *Bellar.* (*k*) *Poſſevin*, and (*l*) *Sixtus Senenſis*.

(*i*) De ſcript. Eccleſ. p. 84. (*k*) Appar. tom. 2. p. 526. (*l*) Biblioth. lib. 4. p. 285.

6. *Origens Treatiſes* upon *Pſal.* 36, 37, 38. are queſtioned by *Bellar.* and rejected by (*m*) *Poſſevin*.

(*m*) De ſcript. Eccleſ. 84. (*n*) Appar. tom. 2. p. 527.

7. St.

7. St. *Cyprian* 12. *Treatiſes, de Cardinalibus Chriſti operibus*, are cenſured by (*o*) *Bellar.* and he gives ſeveral invincible reaſons for it.

(*o*) De ſcript. Eccleſ. p. 93.

8. *Zeno's Sermons*, are accounted ſpurious by (*p*) *Senenſis*, and Cardinal *Bellar.*

(*p*) Biblioth. lib. 4. p. 13. (*q*) De ſcript. Eccleſ. p. 99.

9. *Arnobius his Commentaries upon the Pſalms*, are rejected by *Bellar.* and *Sixtus Senenſis.*

(*r*) De ſcript. Eccleſ. p. 102. (*ſ*) Biblioth. lib. 4. p. 205.

10. *Marcus* Biſhop of *Rome*, his *Epiſtle unto Athanaſius* is cenſured by (*t*) *Baronius.*

(*t*) Tom. 3. p. 396.

11. *Athanaſius* his Book, *de Imagine Paſſionis Chriſti*, is rejected by Card. *Bellar.*

(*u*) De ſcript. Eccleſ. p. 116.

12. *Athanaſius* his Queſtions to *Antiochus*, are abſolutely condemned by *Bellarm.*

(*x*) De ſcript. Eccleſ. p. 114.

13. *Do-*

13. *Dorotheus* his *Synop. de vita Prophet: & Discipul. Christi*, is rejected by *Bellarm.* as spurious and fabulous.

(*y*) De script. Eccles. p. 100.

14. *Ambrose* his *Commentaries* upon the Epistles of St. *Paul*, are censured by Card. (*z*) *Bellar.* for which he gives four reasons.

(*z*) De script. Eccles. p. 143.

15. *Amphilochius* his Book of *the Life of* St. *Basil*, is condemned by Card. (*a*) *Bellar.* and (*b*) *Possevin.*

(*a*) De script. Eccles. p. 153. (*b*) Appar. tom. 1. p. 77.

16. *Athanasius de Annuntiatione*, is rejected by Cardinal *Baronius.*

(*c*) Tom. 1. p. 416.

17. St. *Hieromes Commentaries on the Epistles* are censured by *Bellarm.* (who makes *Pelagius* the Heretick the Author of them) by (*d*) *Sixtus Senensis*, and *Possevin.*

(*d*) De script. Eccles. p. 165. (*e*) Biblioth. lib. 4. p. 251. (*f*) Appar. tom. 2. p. 41.

18. St. *Austins Questions, Veteris & Novi*

vi Testam. are rejected by (*g*) *Bellarmin* as written by some Heretick.

(*g*) De script. Eccles. p. 187.

19. St. *Chrysostom's Opus imperfectum in Mat.* was written by some Arrian, saith (*h*) *Bellarmin.*

(*h*) De script. Eccles. p. 176.

20. *Cornelius* his Epistle *de translatione Corporum Petri & Pauli*, is rejected as spurious by (*i*) *Bellarmin.*

(*i*) De script. Eccles. p. 89.

I might add some hundreds more if time would permit: And yet these very Treatises are confidently urged by *Bellarm.* and *Coccius* to prove *Peters Supremacy*, (and consequently the Popes) *Transubstantiation: Communion in one kind*; *Purgatory*, *Invocation of Saints*, &c.

I have observed above an *hundred* Treatises, which pass under the names of several Fathers (who lived within 500 years after Christ) *Censured as supositious* by Cardinal *Bellarm. de Scriptoribus Ecclesiasticis*; and yet all, or most of them are urged by him in his Controversies against the Protestants. This is such a piece of Knavery, as none but a Frontless Romanist can be guilty of. Forgery

gery is a notorious Crime, and, even in matters of leſſer conſequence, ſeverely puniſhed by the Laws of this Nation. 'If any 'perſon ſhall by falſe conſpira- 'cy, ſubtilty, and falſity, forge 'any Deed, Charter, or Wri- 'ting, or ſhall procure, publiſh, and ſhew 'forth in Evidence any ſuch falſe and forged 'Deed, or Writing as true, knowing the 'ſame to be falſe and forged, and ſhall be 'thereof convicted, he ſhall be ſet upon the 'Pillory in ſome open Market Town, and 'there to have both his Ears cut off, and al- 'ſo his Noſtrils to be ſlit, and cut, and ſear- 'ed with an hot Iron, ſo as they may remain 'for a perpetual note or mark of his falſ- 'hood. Were this good and wholeſom Law executed upon our Aduerſaries of *Rome* (the moral equity of which extends unto them) they would have as *few Ears*, as now they have *true Fathers* on their ſide. And ſo much concerning the firſt Way and Method, which the Pope and his Agents uſe to propagate their Doctrines, by which multitudes have been ſeduced.

Pult: 5. Eliz. cap. 14.

CHAP.

CHAP. IV.

Wherein is declared how the Papists have corrupted the true Fathers, and ancient Writers.

2. LEt us now consider their *fraudulency* in corrupting the true Fathers, and primitive Writers. There being many passages in the Fathers, and other Ancient Writers, frequently produced by Protestants against them, to which they were not able to make any rational Reply; and finding that their nice distinctions, and subtile evasions could not satisfy their Adversaries, nor without difficulty retain their Friends; they resolved to ease themselves of that *Wit-labour* for the future, and take some other course that might secure their deluded Proselytes, and *convince* (or at least *silence*) their professed Enemies. And what course more effectual to accomplish their design, than by *purging* and *blotting* these *offensive passages* out of the Fathers, and other Primitive Writers? In order to this great undertaking, the Pope appointed certain Cardinals with the Master of the sacred Palace gene-

general Inquiſitors at *Rome*; and to them gave he power to conſtitute particular Inquiſitors in every Dioceſs. Hereupon they fell to work, and carefully compiled, and * privately Printed ſeveral *Expurgatory Indices* at *Rome*, *Madrid*, *Naples*, *Lisbon*, &c. wherein are expreſſed theſe ſcandalous paſſages (yet not the hundredth part of what they have expunged) in the Writings of the Ancients, which are to be left out, when reprinted, which muſt be with all poſſible ſpeed. And to make all more ſure, they got as many of the former Editions of the Fathers Works, as they could into their hands, not fearing their Adverſaries would reprint them, who wanted means to vent an Impreſſion, being prohibited to be ſold in all Catholick Countries.

* I ſay privately as appeareth by that clauſe of ſecrecy in the King of *Spains* Commiſſion to the Inquiſitors. This *Diploma* or Commiſſion is Printed both in Dutch and Latin, and prefixt before the Expurgatory Index of *Belg.* and *Madrid*; in which the King affirms that he cauſed the Belgick Index to be printed by his own chief Printer, at his own charge, not to be ſold publickly but privately diſtributed to ſuch as ſhould be employed in the work for their direction. And a little after giving faculty to the Prelates to choſe one or more Aſſiſtants, he adds that they ſhould keep the Expurgatory Index privately, and not impart a Copy of it to any man.

By this purgation they hoped that the mouth of Antiquity would be ſhut from uttering one Syllable againſt them; and by inſerting words (for this they have alſo done) where neceſſity required, and by drawing into the Text of the Fathers the Marginal Notes, and Gloſſes of their Monks and Fryars, the mouth of Antiquity would be opened for them.

This Villany is ſo notorious, that they endeavour to free themſelves from the imputation of it by a confident (or rather impudent) denyal of the fact.

Object. 'It is true (ſay they) that Inquiſitors were appointed to purge Authors, 'but they medled not with the Text of the 'Fathers, but only with the Obſervations, 'Annotations, or Scholies that are made up'on them by late Authors.

Anſw. The inſufficiency of this Plea will appear by demonſtrating theſe three Particulars. 1. That they have commanded ſeveral ſentences in the Text of the Fathers to be expung'd, and blotted out. 2. That they defend the juſtice and equity of that Command. 3. That their Practice hath correſponded with it.

1. That

1. That they have commanded ſeveral words and ſentences in the Text of the Fathers, and other Primitive Writers, to be expung'd and blotted out. This is clear from their *Expurgatory Indices* Printed at *Madrid*, *Rome*, and other places. I will give you a few Inſtances, and ſo paſs on to the next particular. In the *Spaniſh* Index, theſe words are commanded to be thruſt out of the Text of St. *Cyrils Commentaries* upon *Iſaiah*, chap. 47. * *Thou haſt proceeded ſo far in impiety, that now there is left unto thee no place for ſalvation: for equal puniſhment will always follow grievous offences.* And upon theſe words: † *But when they caſt away all fear of God, and would not receive Jeſus Chriſt by Faith, as it is written.*

* Deleantur ex Textu illa verba: Tu veró eó impietatis &c. *Chap.* 51.

† Deleantur ex Textu illa verba: Sed ubi non haberent &c. p. 62.

Hilary in his Enarration upon *Pſal.* 118. muſt have theſe words daſhed out: * *Non ex meritis ſalus*, Salvation is not of merit; with many other paſſages in his Works. I might inſtance in ſeveral other Fathers, which have many expreſſions againſt *Idolatry*, *Satisfactions*, *Peter's Supremacy*, &c. commanded to be blotted out in their Expurga-

* Span. Index. p. 110.

tory Indices : but these are sufficient to evidence the truth of this first particular, *viz.* That they have commanded several words, and sentences in the Text of the Fathers to be expung'd and blotted out.

Object. *It's true (say they) some words and sentences are commanded to be expung'd out of the Text of the Fathers, but they are only such as crept in, either by the Printers negligence, or the fraud of Hereticks*, that is, of Protestants. Concil. Trid. *In Indice Lib. prohib. de Correct.*

Answ. 1. The Corruptions we charge them with, cannot be attributed to the oversight of the Printer, or Corrector ; for they are of a larger size : *whole* sentences are Commanded to be blotted out.

2. Nor could they be foisted in by the fraud of Hereticks ; for in those days none of the Fathers had been printed by Protestants. Again, peruse the places which we produce as razed and corrupted, and it will appear whether side, Papal, or Protestant, were more likely to have an hand in it. The nature of most of the Corruptions will discover the guilty person.

3. That they defend the justice and equity of that Command. Though their *Gret-*

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ſer deny this purgation of the Fathers. *lib.* 2. *de jure & more prohib. lib. mal. cap.* 9. *p.* 313.——(where he chargeth *Junius* againſt whom he writes with a lye) and (*lib.* 2. *cap.* 7. *pag.* 298.) calls upon our Dr. *James* to name but one Father purged, and corrupted by them: Yet he aſſerts the Popes Authority to do it, and calls the exerciſe of it, a work of mercy. *lib* 2. *cap.* 9. *p.* 321. And that he may not ſeem to contradict himſelf in this and the precedent Chapters, he makes uſe of this ſubtile diſtinction: *The Fathers may be conſidered either* qua *Fathers*, *or* qua *Fathers in law. The Fathers of the Church, as they are Fathers feed their Children with ſound and wholeſome Doctrine, and are not to be purged: But as they are Fathers in law*, that is, deliver any other Doctrine than their Father the Pope, or Mother the Church, doth or ſhall maintain; then they may, nay they muſt be corrected. *lib.* 2. *cap.* 10. *pag.* 328.

4. That their Practice hath correſponded with that Command. So much is acknowledged by *Sixtus Senenſis* in his Epiſtle to Pope *Pius* the fifth, in which amongſt his many and famous Acts, he recounts this for one of the greateſt: *That he cauſed the Writings of all Catholick Authors, but eſpe-*

cially those of the Ancient Fathers, to be purged. *Manutius* employ'd by the Pope to Print several of the Fathers at *Rome*, saith, * *That care was taken to have them so corrected, that there should be no spot which might infect the minds of the simple, with the shew or likeness of false Doctrine.*

* In præfat. ad Pium 4. in lib. Cardinalis Poli. de Concil.

To make this yet more clear I will subjoyn a few Instances. St. *Cyprian de bono patientiæ*, tells us, *post gustatam Eucharistiam, &c.* After the eating of the Eucharist the hands are not, or ought not to be defiled with blood: But in their *Cyprian* printed at *Cologne*, they have changed the words, and read it, *post gestatam Eucharistiam*; and so urge this place for the *circumgestation* of the Sacrament. Thus much is confessed by † *Pamelius*. That notorious Corruption of St. *Cyprian*, *de Unitate Ecclesiæ*, hath been often mentioned by our Divines. The Ancient *Cyprian* saith, *The rest of the Apostles were equal to* Peter *both in honour and power.* The *Paris Cyprian* hath added these words: *The Primacy is given to* Peter; *he hath appointed one Chair,* Peters *Chair*: *He who forsaketh* Peters *Chair, in which the Church was founded, doth*

† Annot. in lib. de bono patient. p. 370.

doth he trust himself to be in the Church? * *Franciscus Junius* as an eye-witness tells us, that being at *Lyons*, and intimately acquainted with *Ludovicus Saurius*, Corrector of the Press, and going to visit him, he found him revising St. *Ambrose*'s Works, which *Frelonius* was then printing. After some discourse *Saurius* shew'd him some printed leaves cancellated and razed, saying, *This is the first Impression which we printed according to the best* Copies; *but two* Franciscans *by command have blotted out those passages, and put these in their places (præter omnem nostrorum librorum fidem) to the great loss and trouble of* Frelonius. And not only particular Fathers, but also general Councils have been corrected and corrupted by them. The Council of *Laodicea Can.* 35. saith, It is not lawful for Christians to forsake the Church of God, and nominate or invocate *Angelos*, Angels: they have made it *Angulos*, Angles; that is, they must not forsake the Church and pray in Corners. The Council of *Agatha* Can. 32. saith, Let no Clergy-man presume to sue any man in a temporal Court, without the leave of his Bishop: But they read, *Let no man presume to sue a Clerk before a temporal Judg without the Bishops leave.* I

* Præfat. in Ind. Expurg. Belg.

might also instance in the Council of *Chalcedon*, and many others: but these few may serve in stead of multitudes, which might be brought, of their corrupting the witnesses and razing the Records of Antiquity, by which their Errors, and Novelties might be condemned.

Many hundred, nay thousand places in the Fathers, and Ancient Writers are purged, of which no mention is made in their Expurgatory Indices: So that now it is hard to find the *Fathers* in the *Fathers*.

And our *Adversaries* of *Rome*, have not only corrected and corrupted the printed Volumes, but also the *Manuscript* Copies of the Fathers. I remember Dr. *James* of the Fathers in his Appendix to the Reader, tells us, *That in the Vatican Library there are certain men maintained, only to write out the Acts of the Councils, and Copies of the Fathers Works, who are brought up to imitate the ancient Letters: and thus Manuscripts themselves are purged by the Romanists*. This information he received from an eye-witness. And this Story we have confirm'd in the Propolition presented to the Noble Prince *Henry* to advance that glorious design which he had, of erecting a Royal Library with all sorts of Books and Editions, in these words: *The Pope gather-*

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eth up all the Manuſcripts he can into his Library the Vatican, and there uſeth them at his pleaſure. One of their tricks is notorious: they have men that can counterfeit any hand, and write the old hands that were written Five hundred, and a Thouſand years ago: Then they have an artificial Ink, which within three days after the writing, looks as if it had been written Five hundred years before. Thus having altered, and taken out all that made for us, and againſt them, they ſuppreſs the old true Copies, and produce theſe new ones, as the Authentical Books. And doubtleſs theſe are the Ancient Manuſcripts, which *Manutius* and others follow in their late Editions of the Primitive Fathers.

Neither have our Romaniſts contented themſelves in corrupting the Fathers whether Printed, or Written, but they have proceeded to corrupt the Holy Scriptures; which is a degree of wickedneſs beyond all degrees of compariſon. I will inſtance in a few places.

Gen. 3. 15. *And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head* — The Vulgar Latin, *Ipſa conteret, She ſhall bruiſe thy head,* that is the Virgin *Mary,* as their Doctors expound it. But the Hebr. Septuag. Chald.

Chald. Paraph. Targ. Onkel. Hebr. Samarit. Syriack, and Persick Versions, read it either *Ipse*, or *Ipsum*. And what use do they make of this Corruption? To extol the praises of the Virgin *Mary*, and prove her patronage and protection.

Gen. 4. 13. *And Cain said unto the Lord, my punishment is greater than I can bear.* The Vulgar Latin reads it, *Mine iniquity is greater*, quam ut veniam merear, *than I can merit pardon*; contrary to the Hebr. Septuag. Targ. Onkel. Syria. Arab. and Pers. Versions. And this is done to countenance their Doctrine of merit *de congruo.*

Psal. 99. 5. *Exalt ye the Lord our God, and worship at his footstool: for he is holy.* The Vulgar Latin reads it, *Adorate scabellum pedum ejus, quia sanctum est; adore his footstool because it is holy:* Contrary to the Heb. Septuag. Chaldee paraphrase, &c. And this place is urged by *Bellarm.* for adoration of Saints, *De Sanct. Beatitud. lib.* 1. *cap.* 13.

Joh. 14. 26. *But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* The Vulgar Latin reads it, *Spiritus sanctus suggeret vobis om-*

omnia quæcunq; dixero : The Holy Spirit will ſuggeſt to you all things whatſoever I ſhall ſay unto you : Contrary to the Greek, Syr. Perſ. and Arab. Verſions. And what uſe do they make of this Corruption ? To prove that whatſoever is defin'd in Councils, is to be received as the Oracles of God.

Eph. 5. 32. *This is a great myſtery (ſpeaking of Marriage)*. The Vulgar Latin reads it, *Sacramentum hoc magnum, This is a great Sacrament* ; Contrary to the Original word μυςήριον, which is never uſed in Scripture for that which we properly call a Sacrament ; and to the Syr. Arab. and Æthiop. Verſ. And this place thus corrupted they urge to prove that Matrimony is a Sacrament.

Heb. 11. 21. *Jacob worſhipped upon the top of his ſtaff.* The Vulgar Latin reads it, *adoravit faſtigium virgæ ejus, He adored the top of his ſtaff* : Contrary to the Original, the Syr. Arab. and Æthiop. Verſ. And this place they urge for Image-worſhip.

Heb. 13. 16. *With ſuch Sacrifices God is well pleaſed.* The Vulgar Latin reads it, *talibus hoſtiis promeretur Deus, By ſuch ſacrifices we merit of God:* Contrary to the Original the Syr. Arab. and Æthiop. Verſ. And this place is urged to prove works

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of Charity to be Meritorious.

Many more places both in the *Old* and *New-Testament* might be produced, but these are sufficient to convict the Vulgar Latin of notorious Corruptions. Nay many of their own Doctors confess as much.

† *Azorius* the Jesuit saith, that many of their Writers since the Council of Trent, *Viega*, *Canus*, *Payna*, and *Lindanus*, have noted many Errors in the Vulgar Latin, not only by the fault of the Printer, but by the ignorance of the Interpreter.

† Instit. Mon. lib. 8. cap. 3. p. 1155.

And *Isidore*, *Clarius*, *Brixianus* (* *Præf.* in *Bibl.*) affirmeth *that the Vulgar Latin is corrupted in Eight thousand places.* And yet the Council of Trent hath constituted this the only Authentick Edition by which all Controversies must be determined. † *In all publick Lectures, Disputations, Sermons, and Expositions, this Edition must be used as Authentick, and let no man dare to reject it upon any pretext whatsoever.*

* This preface is commanded to be expung'd by the Council of Trent. Index lib. prohibit. reg. 3.

† Conc. Trident. Sessio. 4. Can. 21.

Obj. 'This Translation is St. *Jeromes*, 'who lived in the fourth Century; and 'therefore not corrupted by Papists to main-'tain their Novel Doctrines.

Answ. Many Papists deny this to be St. *Jeromes*, and produce invincible Arguments. Others say it is *partly not wholly* Jeromes: So *Driedo.* Some affirm (saith he) *that this Latin Translation is neither* Jeromes, *nor in all things consonant to the Original.* And afterwards in his first Propolition he saith, *That this Latin Interpretation is neither altogether different from St.* Jeromes, *nor in all things agreeable to it.* I will conclude this with the testimony of their great † *Bellarmin. The Vulgar Edition hath not one Author, but some things from* Jerome, *and some things from* Lucian, *and some things from* Theodotion, *and some things from another unknown Interpreter.*

* De Eccles. Scriptur. lib. 2. p. 40.
† De verbo dei lib. 2. cap. 11. p. 120.

And

And ſo much concerning Romiſh Forgeries, and Corruptions; which give us juſt cauſe to ſuſpect the Antiquity of their Doctrines. For if the Ancient Fathers vote for them (as they would perſwade the World) why do they produce ſo many counterfeit Treatiſes, and corrupted paſſages, as lawful witneſſes againſt us? May we not well queſtion that mans Title, who in Court produceth a forged, or corrupted Deed, when he knows his Adverſary is able to prove the Forgery?

CHAP.

CHAP. V.

Of Romiſh Treaſons, and bloody Cruelties.

3. WE now proceed to the third Method which the Pope and his Factors have uſed to propagate their Doctrines, *viz.* their horrid Treaſons, and bloody Cruelties. The Romiſh Doctors lay down theſe Propoſitions as undeniable Maximes.

1. That the Pope hath Power and Authority to depoſe Kings, and to diſpoſe of their Kingdoms. For this they urge, 1 *Jer.* 10. *I have this day ſet thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build, and to plant*: which (ſay they) was prophetically ſpoken of the Pope.. And thus Pope *Pius* the fifth, in his Bull againſt Queen *Elizabeth* expounds it. * *Nicholas* 1. proveth his Papal power, becauſe it was ſaid to *Peter*, *Kill and eat*; and becauſe to him alone was granted that power to draw a *Net*

* Epiſt. ad Michael. Imp. Conſt. Baron. Tom. 10. p. 560.

full

full of fishes to land. And * *Boniface* the Eighth proveth his Soveraignty, because it is written, that *in the beginning God created Heaven and Earth.* But how weak, and ridiculous soever their proofs are, yet this Doctrine is unanimously received, and zealously defended by them. I could here produce a cloud of witnesses, *Salmeron*, *Molina*, *Sculkenius*, *Coquæus*, *Lessius*, &c. These with many others, tell us, *That the Pope hath power to punish Kings by deposing them, and giving their Kingdoms to others*: That this is the opinion of all Divines both Ancient and Modern, of all Catholick Lawyers, of Oecumenical Councils and Popes: 'That in this there is no disagreement a-'mongst them: That he cannot be held a 'Catholick, no nor Christian, that is a-'gainst it: That Christ had not been careful 'enough of the Church, and Salvation of 'souls, if he had not left the Pope a pow-'er over Kings, *&c.* And that this is the judgment of our English Romanists is most evident from their numerous Pamphlets; to which I might add the Answers of several Seminary Priests (when Prisoners in the Tower) unto certain Articles ministred unto them in the Year, 1582.

* Extravag. Tit. 8. p. 853.

Nay

Nay they teach that not only the Pope, but the People also, may depose their Kings. And here let two of their great Doctors speak for the rest, *viz.* *Bellarmin* and *Estius*. The first saith, * *That if the King turn Tyrant, the People may depose him and choose another.* And he gives this reason for it; † *It is the Consent of the People that constitutes Kings, or other Rulers over them; and therefore if cause be given, they may turn the Kingdom into an Aristocracy, Democracy, &c.* And * *Estius* speaks to the same purpose; *The Nobles and People by the Authority residing in them, may defend themselves from Tyranny, and not only choose themselves a lawful Prince, but also, cause being given, may dethrone him again.*

* Bellar. de Concil. lib. 2. c. 19. p. 139.
† Bellar. de Laicis. lib 3. c. 6.
* In 4. lib. Sentent. lib. 2. p. 444.

And they mention several cases, in which it is lawful to depose Kings. As † 1. If they be Prodigal of the Publick Revenues. 2. If violaters of the Publick Faith. 3. If they be guilty of Sacriledg. 4. If they be

† Feve:dentius mentions 12. Com. in Est. p. 90: &c.

Tyrants. 5. If they be negligent, or insufficient, or effeminate. 6. If they be Hereticks. In these, and many other cases, say their great Doctors, and some of their Councils, the Pope, and People may deprive Kings and Princes of all Rule and Government.

2. That the Pope can absolve Subjects from their Oaths of Allegiance, and their Obedience due to their respective Princes. (*a*) Their Angelical Doctor tells us, *That when any Prince is declared excommunicate for Apostacy, his Subjects are*, ipso facto, *freed from his Government, and their Oath of fealty.* And *Franciscus Suarez* affirms, *That the Pope can absolve Subjects from their Oaths of* (*b*) *Allegiance; That to affirm the contrary, is to act against the custom of the Church, the use and approbation of General Councils, the consent of Catholick Doctors, and against Reason, and is plainly Heretical.* And what was the judgment of Cardinal *Perron*, is clear from his speech to the third Estate of *France* (for which several Bishops highly commended him, and

(*a*) Aquin. 22. Quæst. 12. Art. 2.

(*b*) Defens. Fidei Cath. lib. 3. cap. 23. n. 21. lib. 6. c. 2. n. 7. cap. 5. n. 2, 3.

the

the Pope gave him thanks) in which he ſaith, *That Subjects may be abſolved from their Oaths of Allegiance made to their Kings. That all parties of the Catholick Church did hold it, and ſo did the French Church ever ſince Divinity was taught in Schools, till the coming of* Calvin. Againſt this Speech, our Learned King *James* writ his Remonſtrance for the Right of Kings, and the Independency of their Crowns.

3. That Kings excommunicated, and depoſed, may be lawfully kill'd by their own Subjects; becauſe then they ceaſe to be Kings. *Leſſius* (*a*) tells us, 'That the 'People, Parliament, or any other having 'Authority, may depoſe a tyrannical 'Prince, and declare him an Enemy; where-'by any thing may be attempted againſt his 'perſon, becauſe he then ceaſeth to be a 'King. (*b*) *Dominicus Soto* ſaith, 'That 'when once a Decree is gone out againſt a 'King, then any one may be the Execution-'er. And (*c*) *Suarez* affirms no leſs than three times in one Paragraph, 'That Kings

(*a*) De Juſtit. lib. 2. cap. 9. dub 4. n. 12.
(*b*) De Juſtit. lib. 5. Quæſt. 1. Art. 3.
(*c*) Defenſ. Fid. Cath. lib. 6. cap. 4. n. 18. 14.

'may be murther'd by their own Subjects; and he gives this weighty reason: 'When a 'King is depoſed he is no lawful King, and 'therefore may be kill'd by any private man. And that this is not the private Opinion of *Suarez*, but unanimouſly received by all Romaniſts, is clear from the high Cenſures of approbation in the beginning of his Book. *Alphonſo a Caſtello Branco*, Biſhop of *Conimbria* declares, *That he hath read it exactly over, and finds all things in it agreeable to the holy Scriptures, Apoſtolical Tradition, General Councils, and Papal Decrees.* *Fernando Martin. Maſcaregnus* Biſhop of *Sylvis* ſaith, that he hath alſo read it over, and finds nothing in it but what *is Orthodox.* And *Mart. Alphonſo a Mello* Biſhop of *Lamego* ſaith alſo, That he hath read it over, and thinks it *worthy to be publiſhed for the publick good of Chriſtendom.* Nor is this all, but (to paſs over the Inquiſition, and others, who allow it the ſame priviledges) the Univerſity of *Complut.* after a ſerious view, and conſideration of it, declare, That there is nothing in it *contrary* to the Roman Catholick Faith; That every thing is *worthy of praiſe* and commendation.

Nay

Nay this King-killing is not only lawful† but highly commended, and rewarded with eternal glory. They encouraged Fryar *Clement* to murther *Henry* the Third of *France*, with these promises: *That he shall be well recompenced for the fact; if he dye he shall surely fly to Heaven as a Saint, and be enroll'd amongst the Roman Martyrs on Earth.* And this horrid fact was highly commended by the Pope in a full Consistory at *Rome*. How did Pope *Adrian* the Second extol and magnify *Basilius*, for murthering *Michael* Emperour of *Constantinople*? *Parry* was confirm'd in his resolutions to kill our Queen *Elizabeth* by a Letter from Cardinal *Como*, in which we have these expressions: *His Holiness granteth unto you his Blessing, Plenary Indulgence, and Remission of all your sins according to your desire.* And how was *Barriere* encouraged to murther *Henry* the Fourth of *France* with these words, *That he should gain by that Act, both great Glory and Paradise.* I could instance in many others, but these are sufficient.

† Thuanus lib. 96. p. 454. &c.
* Ant. Colynet. p. 403. &c.
† Baron. tom. 10. p. 467.

Thus you see what trayterous positions, and destructive of all Government, are laid down and defended by our Romanists. Our King *James* therefore had good reason to say, *That none of those that truly know, and* * *believe the whole grounds, and* School-*Conclusions of their doctrines, can either prove good Christians, or good Subjects.*

* Speech in Parliament 1605.

We have heard what treasonable Doctrines are delivered and defended by our Adversaries of *Rome*, and that their Practices have been conformable to them, all Histories declare. How many Treasons have the Popes of *Rome* Committed, Commanded, and Commended? (*a*) Pope *Gregory* the Fourth, and his Bishops promoted the Rebellion of the three Sons of *Ludovicus Pius*; and *Gregory* the Seventh raised a Rebellion against *Henry* the Fourth Emperor of *Germany*: (*b*) *Boniface* the Eighth stir'd up the People of *France* to rebel against *Philip* the Fourth, sirnamed *le Bell*. When *Henry Bullingbrook* Duke of *Hereford* and *Lancaster* landed in *Yorkshire*, most of the

(*a*) Morneys Myst. Iniquit. who cites several Historians.
(*b*) Goldast. Imperi Rom. Mon. p. 561.
(*c*) Stow. p. 320.

Bi-

Biſhops flocked to him, traiteroully own-ing him for their Sovereign; and *Thomas Arundel* Arch-Biſhop of *Canterbury* Preach-ed againſt *Richard* the Second then King, and produced a Bull from *Rome*, promiſing Remiſſion of ſins to all thoſe who ſhould aid the ſaid *Henry* againſt King *Richard*, who was afterwards murther'd in *Pontefract* Ca-ſtle. How were the *Iriſh* encouraged to rebel by Pope *Gregory* the Thirteenth his Breve, promiſing to grant them as plenary a Pardon of all their ſins, as was formerly given to thoſe who fought againſt the Turks? And was not the Spaniſh Invaſion * promoted by the Pope, and our Engliſh Romaniſts? And that our late Wars here in *England* were raiſed and foſtered by the arts of the Court of *Rome*, is more than proba-ble. † The Roman Prieſt and Confeſſor is known (ſaith Dr. *Du Moulin*) 'who 'when he ſaw the fatal ſtroke given to our 'late gracious King, flouriſhed with his 'ſword, and ſaid, *Now the greateſt Enemy* '*we have in the World is gone.* When the 'News of that horrible execution came to '*Roan* (ſaith the ſame Author) a Prote-

* Cambden p. 128, &c.
† Vindication of Prot. Relig. p. 58. &c.

'ſtant Gentleman of good Credit was pre-
'ſent in a great Company of Jeſuited Per-
'ſons: Where after great expreſſions of joy,
'the graveſt of the company, to whom all
'gave ear, ſpake much after this
'ſort. The King of *England* at
'his Marriage had promiſed the re-eſtabliſh-
'ing of the Catholick Religion; and when
'he delayed to fulfil his promiſe, we ſum-
'moned him from time to time to perform
'it: We came ſo far as to tell him, that if
'he would not do it, we ſhould be forced
'to take thoſe courſes which would bring
'him to his deſtruction. We have given him
'lawful warning, and when no warning
'would ſerve, we have kept our word to
'him, ſince he would not keep his word to
'us.

A notorious lye.

That grave Rabbies ſentence agreeth with this certain intelligence which ſhall be juſtified whenſoever Authority ſhall require it: 'That the year before the Kings
'death, a ſelect number of Jeſuits were ſent
'from their whole party in *England*; firſt to
'*Paris*, to conſult with the Faculty of *Sor-*
'*bon*; to whom they put this Queſtion in
'writing: *That being the State of* England
'*was in likely poſture to change Government,*
'*whether it was lawful for the Catholicks to*
'*work that change, for the advancing and*
'*ſe-*

'*ſecuring of the Catholick cauſe in* England,
'*by making away the King, whom there was*
'*no likelyhood to turn from his Hereſy?*
'Which was anſwered affirmatively. After
'this the ſame perſons went to *Rome*, where
'the ſame Queſtion being propounded and
'debated, it was concluded by the Pope
'and his Council, *That it was both lawful*
'*and expedient for the Catholicks to promote*
'*that alteration of State.* And what followed is known to all the World. Much more to this purpoſe you may read in the following pages.

Time would fail me ſhould I recount all the Treaſons which the Pope and his Agents have been the Authors and fomenters of. And yet theſe men (who make Rebellion an Article of their faith) have the impudence to ſpeak and write of their Loyalty to temporal Kings and Princes. Our Engliſh Romaniſts drew up a ſupplication to King *James* and the Parliament, in which they do not a little vaunt and brag of the Loyalty of their Religion in theſe words: *The Catholick Subject is (if any other) the glory, ſtrength, and perpetuity of the Kingdom, becauſe he principally ſeeketh Heaven in this World (and will not for the world be diverted) cannot be treacherous, or diſloyal, or undutiful to your Highneſs; but in every* Pag. 7.

ſer-

every ſervice and diſtreſs occurring, valiant, reſolute, and moſt faithful. And all theſe fair words were to the ſame King and Parliament, whoſe deſtruction they intended, and had at that time contrived. O unparallel'd Hypocriſie!

And *Philanax Anglicus* (a late Pamphleter) tells us, that the Romaniſts are *to fight only with Prayers; Arms againſt Princes have no warrant. Who is Judg if the King tranſgreſſeth the Conditions of his Kingdom? Only God.* Navar, Cunerus, *and all the Catholick Doctors that ever I have ſeen,* * *agree perfectly in this ſame ſentence.* And ſo much concerning their trayterous Doctrines, and rebellious Practices, by which the Pope and his Agents have endeavoured to propagate their Religion.

Pag. 104.

* Surely then he never ſaw *Aquinas, Suarez, Leſſius, &c.*

Let us now take a ſurvey of their bloody Cruelties. And here I muſt lead you into *Golgotha*, a field very ample and large, like that to which God brought the Prophet, *Ezekiel* 37. We may boldly affirm that the Ten perſecutions of the Emperours of *Rome* never put to death ſo many, nor with that cruelty, as the power of the Biſhop of *Rome.*

Rome. Inſtruments of Cruelty are in their habitations. To ſpeak of the Murthers, Maſſacres, and Cruelties of the Papiſts, is ſo large a field, that entring into it, I know not where to begin, nor where to end. I could ſhew you a Sea of blood flowing from the See of *Rome:* Like to that which *Ezekiel* ſpeaks of *chap.* 47. 3, 4, 5. which was at the firſt to the Ancles, then to the Knees, then to the Loyns, deeper and deeper. I could entertain you with a lamentable Story (which would make you abhor the very name of Popery) of their barbarous Cruelties exerciſed upon the *Albigenſes*, and *Waldenſes:* and their *Pariſian* Maſſacre take briefly thus. *Charles* the Ninth, King of *France*, under the pretence of the grand Solemnities of the King of *Navar's* Marriage with his Siſter, invited all the Grandees of the *Hugonots* of *France*, with *Leiceſter* and *Burghley* out of *England*, and the Sons of the Palatine Elector out of *Germany*; intending by this means to ruine the Proteſtant Religion. The *French* obey'd, and appeared, where they were entertain'd with all manner of Gayeties and Triumphs: but

* Thuanus lib. 52. 53.
† Camdens Eliz. p. 50.

the

the Concluſion was tragical; for within a few hours many Thouſands were moſt barbarouſly maſſacred. This Cruelty was celebrated by the Romaniſts in *France*, as one of the moſt glorious actions the World hath been acquainted with: great rejoycings at Court for it, and publick thanks given unto God. But the greateſt joy was at *Rome:* Cardinal *Lorain* gave the Meſſenger that brought the News of it, a Thouſand Crowns: The Letter was read in the Conclave; publick thanks were given in their Churches, the Cannons diſcharged, Bonefires made, a Jubilee publiſhed throughout all Chriſtendom: And a grand Proceſſion was made to the Church of St. *Lewis*, where was the Nobility, Biſhops, Cardinals, ſeveral Embaſſadours, and the Pope under a Canopy. And the better to perpetuate the memory of this Maſſacre, the Pope cauſed it to be Painted about his great Hall in the *Lateran*, and there recorded in Marble.

I will not be your Pilot to waſt you into the Indies, where the Chriſtian Romaniſts have kill'd more Pagans, than ever Pagans killed Chriſtians; nor yet ſpeak of their butcheries in the late Iriſh Rebellion. One obſerves that Nine hundred thouſand Proteſtants were murdered in Chriſtendom in

in a few years. And ſo much for the third particular.

CHAP. VI.

Sect. I.

Wherein is declared the ſuitableneſs of Popiſh Doctrines to mens carnal Inclinations.

4. WE come now to diſcourſe of the fourth Method which the Pope and his Agents have uſed to propagate their Religion, and that is, by accommodating their Doctrines to mens ſeveral humours and carnal inclinations. And of all their Wiles and Stratagems I look upon this as the moſt effectual: by their other Methods they have gain'd their thouſands, but by this their Ten thouſands. This brings whole ſhoals of ſilly ſouls into their Net. Their Doctrines, and the Reaſons, of which they make uſe to ſupport them, are ſo many means and expedients proper to authorize Vice, to ſupport Sin, to excuſe the moſt criminal actions, and to encourage looſneſs and diſorders in all ſorts of profeſſions. What St. *Auſtin* ſaith of the whole Scripture, *viz.* That it is *Charity*, and relates thereto, as to its

its end: We may ſay of Popiſh Doctrines, they are nothing but *debauchery*, and relate thereto as unto their end. There are few Commands, either affirmative or negative, which their great Caſuiſts (the Guides of Conſciences) do not free men from the obligation of, either wholly or in part, by the Propoſitions they lay down as undeniable Maxims. The truth of this will appear by an Induction of particulars.

1. *God commands us to love him with all our hearts and ſouls*, ſincerely and ſuperlatively, *Mat.* 22.37. But from the rigour and ſeverity of this Law we are freed by the Maxims of their Caſuiſts, the truth of which we muſt not queſtion. † *Filliutius* explicating how we are obliged to love God, ſaith, *That this ought not to be extended in ſuch a manner, as that we muſt have in our hearts a more intenſe degree of love for God than for the creatures: And* obſerve his Reaſon, *By this way* (ſaith he) *we better provide for the peace and comfort of pious perſons, who without this would be always in doubt of their love to God, if it ought to be in an higher degree than the love of any Creature whatſoever.* And he brings in

† Quæſt. Moral. Tom. 2. tract. 22. cap. 9. p. 48.

Aqui-

* *Aquinas*, *Valentia*, and *Azorius* voting with him. And to the same purpose speaks † Card. *Tolet*: *We are not obliged* (saith he) *to love God above all things*, *quantum ad intentionem*, but only *quantum ad appretiationem*; appretiatively (by way of valuation) that is, if we think God more worthy and excellent than all created Beings. How *easie* have these infallible Doctors made this most difficult precept? And yet this is not all; for propounding this Question, when are we engaged to love God? They answer, *Not above three or four moments in our lives*, viz. *when we begin to have the use of reason*, *at the point of death*, *and from five years to five years during life*. Others I confess are more liberal and add five moments more, *viz.* When Baptism is received by an adult person, when Contrition is necessary, When we receive some signal Mercy, when we are to suffer Martyrdom, when the honour of God is to be defended, and when we are obliged to love our Neighbour: But these are rejected by *Filliucius* as superfluous.

* Instr. Sacerd. lib. 4. p. 544.
† Filliuc. Tom. 2. Tract. 22. c. 9. p. 49.
* Escob. Theo. Mor. Tract. 5. p. 699.

2. *God commands us to worship him in ſpirit and in truth*, Joh. 4. 24. with all the powers and faculties of the Soul. But if this ſeem too painful and laborious, their Caſuiſts will give you eaſe, and tell you, that the *Opus operatum* is ſufficient. They teach that it is not neceſſary to the eſſence of Prayer, that he who prayes ſhould think *de ipſa locutione*, of the ſpeaking it ſelf. When it's ſaid, we muſt ſay our Prayers attently, reverently, devoutly; *We muſt know* (ſaith * Cardinal *Tolet*) *that Attention or Advertency to our Prayes is manifold:* 1. *That we attend to the words, ſo as not to ſpeak them too faſt, or to begin the next verſe, before he that recites with us hath done the former: and this Attention is neceſſary.* 2. *There is an Attention which is by underſtanding the ſenſe of the words; and that is not neceſſary: For if it were, very few would do their duty, becauſe very few underſtand what they ſay.* 3. *There is an Attention relating to the end of Prayer; when he that prayes conſiders that he is in the preſence of God, and ſpeaks to him; and this is profitable, but not neceſſary.* And in the next page he affirms, *That the precept of hearing*

* Inſtruct. Sacerd. lib. 2. cap. 13. p. 422.

Maſs

Mass is not to attend the words, but to be present at the Sacrifice, though the words be not so much as heard; and they who think otherwise, think so without any probable reason. And * *Escobar* asserteth, *That if the external deportment of the body be devout 'tis sufficient.* Nay this presence and posture of the body is sufficient (saith *Escobar* and *Filliucius*) *though the mind be entertained with thoughts of lust and vanity.* Thus a man may serve God and Satan at the same time.

‡ Theol. Mor. tract: 1. Exam: 11. cap: 4. p. 183.
* Tract. 1. p. 174.
† Quæst. Mor. tom. 1 tract. 5. p. 70.

5. *God commands us to give almes of such things as we have, Luk.* 11. 41. A severe Command (saith the covetous Worldling.) Must I give away my Estate, that hath cost me so dear, unto I know not whom? I cannot embrace a Religion that's so chargeable. O come over to us (saith the Romanist) and our infallible Guides of Conscience will ease you of your pain and trouble. *Escobar* handling this Question, When this precept of giving Alms obligeth? Answers, 'That in extream 'necessity we are obliged to give alms of such

† Theol. Mor. tom. 5. cap. 4. p. 608.

'things as are not neceſſary unto life, though 'they be needful to ſupport us in our con-'dition, becauſe the life of our Neighbour '(for by extream neceſſity he underſtands 'that on which the life of man dependeth) 'ought to be preferr'd to the decency of our 'condition And afterwards propounding this Queſtion, Whether he that hath more than he needs to live according to his Condition, be obliged to ſupply the common neceſſities of others? He anſwers negatively: and obſerve his doughty reaſon; *Becauſe otherwiſe very few rich men would be ſaved.* That is, though a man hath a very plentiful eſtate, more than ſufficient to ſupply his own neceſſities, and thoſe of his Family; yet he is not obliged in a publick Famine to give unto the poor, except it be to ſave his life. And * Cardinal *Tolet* tells us, that this is the common Opinion. Yea divers Caſuiſts have found out a way to exempt even the richeſt perſons from this obligation of giving Alms, by interpreting the word *ſuperfluous*. And this is done by the learned *Vaſquez* in this manner: 'What-

page. 609.

* De ſept. peccat. Mort. cap. 35. 11001.
† De Eleem. Cap 4.

'ever

'ever men lay up, out of a design to raise 'their own fortunes, or those of their Re-'lations, is not called superfluous. For 'which reason it will be hard to find among 'those that are worldly-minded, that have 'ought superfluous, no not even among 'Kings. Thus you see, That, according to the Rules of these Casuists, Rich men are rarely, if ever obliged to works of Charity.

Obj. *But who are more frequent in works of Charity than Roman Catholiks?*

Ans. What men give for the redemption of their Souls from the pains of Purgatory, or the prevention of them, cannot properly be called a work of Charity. He that gives 50 or 100 *l.* to the poor to avoid the disgrace of publick Penance, or expiat some notorious Crime, cannot hence be denominated a a charitable man.

4. God commands Women to be modest in their habit and attire, 1 *Pet.* 3. 3. and they must not conform to the corrupt customs and fashions of the world, *Rom.* 12. 2. If this displease our Gallants, *Lessius* will tell them, * 'That these and such-like Scriptures

* De Just. & jure lib. 4. cap. n. 14. o 114. p. 730.

'were Precepts directed onely to the Women
'of that time, that by their modesty they
'might give such examples as should be for
'the edification of the Heathen.

And their famous * *Escobar* (whose judgment we must not question) positively affirms,
'That when a Woman adorns her self with-
'out any wicked design (that is, to tempt
'others to lewdness) by a natural inclinati-
'on which she hath unto Pride, it is but a
'venial sin, and sometimes no sin at all. Nay
'*Layman* saith, That for men to wear
'Womens, and Women Mens apparel is no
'sin.

* Theol. Mor. tract. 1. Exam. 8. p. 135.
† Theol. Mor. lib. 2. 242.

5. God commands us to speak the truth, *Eph.* 4. 25. and not to swear falsly, *Jer.* 4. 2. But alas (may some say) without lying and false swearing we cannot manage our Trades, secure our Concerns, and accomplish our designs. The strict observation of these Precepts would expose us to a thousand inconveniences. For the ease of such mens Consciences their excellent Casuists have invented three wayes, *viz. Equivocation*, *mental Reservation*, and *Directing the intention*: by the help of these you may say & swear what you

you pleaſe. * 'In ſwearing it is lawful (ſaith 'Eſcobar) to uſe ambiguous terms, which 'the hearer may take in another ſenſe than 'he doth from whom they proceed. *And 'propounding this Queſtion,* † Is it lawful 'for him that ſweareth in a juſt cauſe to uſe 'equivocal words, which he underſtands in 'a ſence (which he concealeth) different 'from that in which thoſe perſons take it be-'fore whom the Oath is made? He anſwers affirmatively with *Sanchez.* And to make this more clear, he ſubjoyns ſeveral Inſtances; which are taken out of their moſt famous *Caſuiſts*, Leſſius, Sanchez, *&c.* 'A man be-'ing interrogated by a Judge upon Oath, 'whether he killed S. *T.* If he killed him in 'his own defence, he may deny it; making 'this mental Reſervation, that he did not 'wickedly murther him. If it be a probable 'Opinion, that ſuch an Impoſition upon 'goods is unjuſt, which enforceth the Mer-'chant to uſe falſe weights and meaſures: if 'he be asked afterwards by a Judge, Whe-'ther he uſed falſe weights and meaſures, he 'may deny it upon Oath; making this Reſer-'vation in his mind, that he did nothing

* Theol. Mor. tract. 1. Exam. 3. c. 4. p. 69.
† Cap. 7. p. 73.

'unjuſtly. A Prieſt being interrogated con-
'cerning ſuch a Sin, which he heard in Con-
'feſſion, may anſwer, yea, and (if need re-
'quire) ſwear, That no ſuch thing was con-
'feſſed to him, meaning as a private man.
'Some neceſſary Goods thou hideſt, leſt they
'ſhould be ſwept away by thy Creditors,
'and thou compelled to beg, being asked
'before a Judge, thou mayeſt ſwear that
'none are concealed by thee: making this
'mental Reſervation; which thou art obli-
'ged to diſcover. An Adultereſs being de-
'manded of her Husband, Whether ſhe hath
'commited Adultery; may ſwear negatively,
'conceiving in her mind another day than
'that on which ſhe did commit it. One
'coming from a place falſly ſuppoſ'd to be
'infected with the Plague, being asked,
'Whether he came thence, may ſwear that
'he did not; making this mental Reſervati-
'on, as from a peſtilential place. If a man
'borrow a ſum of Money of another, and
'return it, but taketh no receipt under his
'hand, and be brought to his Gath before
'a Judge whether he borrowed any Money
'of him, he may lawfully ſwear, That he
'never receiv'd any money of him; under-
'ſtanding within himſelf not ſo as
'to owe it, or that he is obliged
'to confeſs it † ſaith *Fillucius.* *

† Quæſt. Mor. * Tom. 2. tr. 25 cap. 11. p. 107.

'And

And in the ſame Queſtion he lays down this general Rule: 'He that hath externally pro-'miſed ſomething without an intention of 'promiſing, if he be asked, whether he 'promiſed, may upon Oath deny it; making 'this mental Reſervation not with a promiſe 'that obligeth him. And *Quæſt.* 4. He propounds another way to avoid lying and perjury, much more ſecure than the former: And that is, when a man having ſaid aloud, *I ſwear that I have not done ſuch a thing, he adds, whiſpering to himſelf, this day.*

And if any be too thick-skull'd to learn this art of making theſe mental Reſervations, they have invented a more eaſie way, *viz.* ordering and directing the Intention aright. † *Eſcobar* lays down this general Rule: *Promiſes oblige not when a man hath no intention to engage himſelf when he makes them.* If a man falling into the hands of Thieves, cannot be diſmiſſed without an Oath, that he will give them ten Crowns, he is not obliged except he did intend it at the time of ſwearing, ſaith * *Tolet.* And † *Emanuel Sa* poſitively affirms: 'That he who ſweareth to

† Theol. Mor. tract. 3. Exam. 3. p. 369.
* Inſtruct. Sacerd. lib. 4. Cap. 22. p. 195.
† Aphor. p. 98, Tom. 2. tract. Cap. 11. p. 107.

'do this or that, is not obliged, if he 'did not intend by that Oath to oblige him-'ſelf. And *Fillincius* gives this reaſon for it, 'Becauſe it is the Intention that regulates the 'quality of the Action.

Theſe Methods their Caſuiſts unanimouſly propound, by which all Lyes and Perjuries may be juſtified. How deſtructive they are of all Commerce, and human Society is moſt evident.

6. God commands us to make Reſtitution of ſuch Goods as we have unjuſtly taken, or detain'd from others, *Luk.* 19. 8. And the Ancients ſay, *That without reſtitution there can be no remiſſion.* But their Caſuiſts have found out many expedients to diſpenſe with this important Duty. *Medina*, *Leſſius*, & *Filliucius* mention twelve Cauſes which excuſe from Reſtitution: to which many more are added by other Caſuiſts. * I will mention, and but mention a few of them. 1. *If a man hath done thee wrong without any ill Intention, he is no wiſe obliged to make* Reſtitution, ſaith Eſcobar. † 2. *Ignorance of what kind ſoever, either of the fact, or of the Law is a ſufficient excuſe*, ſaith the ſame Caſuiſt. And though after

* Theol. Mor. tract. 3. Exam. 2. cap. 2. p. 337.
† Tract 3. Exam. 2. c. 4. p. 356.

ſome

some enquiry, he find it more probable, That the *goods*, whereof he is possessed, belong to another; yet he may lawfully keep them saith *Palaus* Cited by *Escobar*. And he gives this reason; *Because possession preponderates all contrary reasons which are not demonstrative.* Nay though he be fully convinced, that they are another mans Goods; yet, *if they be moveable after three years enjoyment, and if immoveable, after ten years possession, he is not obliged to make Restitution, saith* Filliucius. 3. When another mans Goods are mingled with his own: So Lessius. 'A Merchant (*saith Escobar*) who 'hath received another mans Money, and 'mingled it with his own, if he to whom the 'Money appertain'd, demand it back again, 'he is not obliged to restore it according to *Vasquez*. 4. Impossibility of doing it without lessening a mans retinue, and loss of honour and reputation: so *Escobar*, and *Sa* who cites *Soto*, *Arag.* and *Tolet*. And *Layman* lib. 3. tract. 2. p. 305. *Navar Manual.* Confess. cap. 17. p. 320. who gives several Pag. 350.

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* Tom. 2. tract. 32. cap. 5. p. 242.
† De Just. lib. 2. p. 172. Theol. Mor. tract. 3. Exam. 2. p. 350.
* Tract. 3. Exam. 2. p. 241. & 356.
† Aphor. p. 143.

reasons

reasons for it. *Fillincius* Tom. 2. Tract. 32. cap. 5. p. 243. 5. 'When it is a greater dis-'advantage to the person that restores, than 'an advantage to the person wronged, saith 'Escobar (*who cites* Tolet) Sa, *and* Page. 356. 'Layman. 6. When his Confessor 'doth not enjoyn it. *Escobar*. Tract. 3. Exam. 2. p. 339. 7. When a man renounceth his Estate. *Escobar* putting this Question, 'Whether a man that renounceth his 'Estate, may with a good Conscience retain 'so much as is necessary for himself and Fa-'mily to live in honour, or according to 'his quality? Answers with *Lessius*, *That he may doe it.* Now if we admit these excuses as just & lawful (which none must question) 'tis most clear that few, if any, will be liable to make Restitution of those Goods, which they are most unjustly possessed of.

* Aphor. p. 143. lib. 3. p. 305.
† Tract. 3. Exam. 2. p. 459.

7. God commands us to be sober, *Tit.* 2. 12. and to avoid intemperance in eating and drinking, *Luke* 21. 34. But their great* *Escobar*, who speaks according to the sentiments of four and twenty of their most emi-

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* Tract. 1. Exam. 2. cap. 8. p. 294.

nent

nent Casuists, is more indulgent: for propounding this Question, 'Whether it be 'lawful to eat and drink ones fill without 'necessity for pleasure onely? *Answers positively with* Sanctius, That it is no sin at all, 'except the health of the body be impair'd 'by that excess. *And he gives this invincible 'reason?* because the natural Appetite may be 'permitted to move according to its own inclinations, and enjoy the pleasure it finds 'therein. *And discoursing of intemperance 'in drinking, he starts this Question*: One 'drinks to excess, not so far as to be drunk, 'but in such manner that his head akes, or 'the wine disturbs him in such sort, that he 'knows not very well what he doth; but yet 'he hath reason enough to know, that he hath 'drunk too much: What kind of sin is this? 'He *Answers*, it is a venial sin. *And observe 'his reason*; because he hath not wholly lost 'the use of Reason, *p.* 269.

† Layman Filliucius *&c*, give this definition of drunkenness. It is an excess in drinking for pleasure onely till the use of Reason be utterly lost.

But perhaps some may say, though intemperance in drinking be in it self but a venial sin, or none at all; yet the consequence of that excess *viz.* Swearing, Whoring *&c.* doubtless a man must be accountable for.

This

This ſcruple is removed by their omnipotent Doctors. * *Eſcobar* ſaith, 'That a man is 'is not reſponſible for the exceſſes and diſ-'orders, which he commits at ſuch a time, if 'he did not foreſee them, before he began to 'drink. *Cardinal* † Tolet *affirms*, That if a 'man be drunk, and then commit Fornicati-'on or Murther, that Fornication or Murther 'is no ſin. *And* * Layman *ſaith, that* Mur-'ther committed by a man, when drunk, is 'no ſin abſtractly conſidered: and he gives 'this reaſon, becauſe it is no way voluntary 'and moral in it ſelf.

* Tract. 2. Exam. 2. cap. 5. p. 290.
† Inſtruct. Sacer. lib. 5. cap. 10. p. 647.
* Theol. Mor. lib. 1. p. 18.

Ariſtotle ſaith, *that drunkards deſerve double puniſhment.* 1. *For their drunkenneſs.* 2. *For the ſins committed in and by their drukenneſs.* But whatever *Ariſtotle* or *Plato*, or *Seneca*, or any other Heathen (who had onely the light of nature to direct them) ſhall affirm to the contrary; yet we muſt not entertain a disbelieving thought of the truth of theſe Poſitions, which are the efforts of an infallible Spirit.

† Eth. lib. cap. 5.

8. God commands us not to take his Name

in

in vain, *Exod.* 20. 7. But may ſome ſay, we have got a habit of uſing Gods Name irreverently upon all occaſions, and when tranſported with paſſion, to utter blaſphemous expreſſions. Be not troubled, your infallible Guides ſpeak very comfortably to your particular caſes. *Layman* treating of voluntary Actions, after he had premiſed certain Concluſions, makes this Inference: 'It follows 'from what I have ſaid, That he who from 'the impreſſion of an inveterate cuſtome is 'induced to do evil, as to utter words of 'Blaſphemy *&c.* ſins not at all, nor doth 'properly blaſpheme; becauſe ſin cannot be 'be committed without a deliberate act of 'the underſtanding. And he confirms this Aſſertion by the teſtimony of their great School-men and Caſuiſts, *Scotus*, *Suarez*, *Sanchez*. &c. And the like they ſay of Blaſphemies utter'd in paſſion; and *Filliucius* gives this reaſon, 'Becauſe paſſion, as well 'as an evil habit, takes away the actual uſe 'of Reaſon, without which ſin cannot be 'committed, according to their *Maximes*.

9. God Commands us not to render evil for evil, 1 *Theſ.* 5. 15. But their Caſuiſts Teach, That a man may repay even the ſmalleſt injury with the greateſt loſs, that is, of life it ſelf. In ſeveral caſes (they ſay) it is lawful to murther our Neighbour: I will menti-

mention but two, which very frequently occur. 1. In defence of our Honour. The Honour of a person may be invaded (saith *Fillincius*) several ways. 1. When one strikes him with a Cudgel, or gives him a box on the ear. 2. When he is reproached by words or gestures. 3. When he is accused of feigned Crimes before persons in Authority, or of true, if they be secret, whereby he may suffer in his person or estate. *When the Honour of a person is impair'd by another any of these ways, 'tis lawful to kill him,* saith *Fillincius.* And to confirm this opinion *Lessius* produceth *Sot. Navar. Sylvester, Lopez, Gomez,* and *Julius Clarius.*

* Tom. 2. Tract. 29. c. 3. p. 188.
† And Lessius mentions 4 or 5. ways.
* De Just. lib. 2. p. 89. &c.

Escobar † (who is spokes man for twenty four learned and ancient Divines) propounding this Question, 'Whether it be lawful for 'an honourable person to kill him, who 'hath given him evil language, or the lye? '*Answers that according to Baidel* it is law-'ful, in case he cannot otherwise be repres-'sed. If a Nobleman be assaulted, and may

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* Tract. 1. Exam. 7. cap. 3. p. 123

'save

'ſave himſelf by flight, yet he is not obliged 'but may kill the Aſſailant, if otherwiſe his 'Honour cannot be preſerved, *ſaith* * *Car-* '*dinal Tolet.* It is lawful according to *Ban-* '*nes* (*ſaith* † *Eſcobar*) to kill that man who 'intends to accuſe me of ſome capital crime, 'which is ſecret, whereupon I may ſuffer 'death, or a conſiderable loſs in mine Eſtate, 'if I can by no means divert him. * *Amicus* '*and Caramuel affirm*, That a Monk may kill 'a Woman with whom he hath committed 'Fornication, if he fear ſhe will divulge it. 'Theſe Inſtances do plainly evidence the lawfulneſs of Murther (according to the ſentiments of their infallible Doctors) in defence of a mans honour and reputation. But here this one Rule muſt be obſerved *viz: That we do not kill with a formal intention to revenge our ſelves, but to preſerve our honour.*

* Inſtruct. Sacerd. lib. 5. c. 6. p. 633.
† Tract. 1. Exam. 7. p. 118.
* Cited by Auth. of Jeſ. Mor.
† Leſſius de Juſt lib. 2. p. 9.

2. In defence of our Goods. So much is affirmed by *Layman*, and he cites *Anton. Major. Sylveſter, Cajetan, Soto, Navar. Covar. Clarus, Medina, Molina*, &c. And *Leſſius* gives this reaſon for it, lib: 3. p. 357

'Becauſe

'Becauſe temporal goods are neceſſary to 'preſerve life, and by conſequence it is law-'ful to preſerve them in the ſame manner, as 'life it ſelf. *Nay he affirms*, That it's 'lawful to kill a perſon, that hath 'taken an Apple from us, if it would be a 'diſgrace unto us, not to take it out of the 'Thief's hands. But *Molina* (and *Eſcobar* ſeems to concur with him) thinks, That *ordinarily it is not lawful to kill for leſs than a Crown, or the value of it.* And if theſe Inſtances be not ſufficient, * *Eſcobar* lays down this general Rule, that will juſtify moſt Murthers in the world: 'We may kill 'thoſe that do us wrong, as thoſe that rob 'by night or by day, and all others that 'offend us, though we be aſſured that 'they ſhall be damn'd, dying in that con-'dition,

ibid.

* Lib. 2. p. 85. & 88.
† Tract. 1. Exam. 7. p. 119.
* Tract. 1. Exam. 7. p. 112.

10. God ſaith, Thou ſhalt not ſteal, *Exod.* 20. 15. Bnt their Caſuiſts teach, That in ſeveral caſes Theft is lawful, or at the moſt but a Venial ſin; whereby poor Men, Children, Servants *&c.* are encouraged to commit Rapes and Robberies. To make this clear and evident, I will produce a few Inſtances out

out of these miraculous Doctors. If a man be in necessity, not only extream, but such as is hard to be endur'd, *'tis lawful for him to steal for his more comfortable subsistence.* Lessius lib. 2. cap. 12. num. 71. p. 132. Filliucius Tom. 2. tract. 32. cap. 5. p. 243.

If a Father deny his Child, employ'd in his Calling, as much for his Salary, as he would give unto a Stranger, he may privately take what is proportionable to his labour and industry; when he hath deducted what his Father laid out in his Education, Escobar tract. 1. Exam. 9. cap. 4. p. 158.

If Servants judg their wages too small, they may advance them of themselves by filching and purloining as much from their Masters, as they imagine necessary to make their wages answerable to their services, *Layman* lib. 3. tract. 3. p. 313. And he confirms this Opinion by the testimony of *Navar. Lopez, Licent. Diez,* Lessius, *Molina.* I remember the Author of the Mystery of Jesuitisme tells us a pleasant Story of one *John D' Alba* in the year 1647. who being a Servant to the Fathers of the Colledg of *Clermont,* and thinking his wages too low, stole something to make it up. Hereupon they put him in Prison, and charged him with Felony. This poor fellow being ar-

raign'd, confeſt that he had taken away certain pewter Plates from them; but pleaded that he was not guilty of Felony for ſo doing: And urged for his juſtification this Poſition of their Caſuiſts, which he preſented to the Judges. And if they judg their Diet too courſe and ſcanty, theſe comfortable Caſuiſts will tell them, 'That what 'Thefts they commit in meats and drinks, 'are not mortal ſins, though inſenſibly they 'amount to a great quantity, if they ſteal 'them to eat and drink, and not to ſell.

† Leſſius lib. 2. p. 130.
* Eſcobar. tract. 1. Exam. 9. p. 157.

'If that which is ſtoln be ſomething the 'Owner makes ſmall account of, or for 'which he would not have the Robber put 'into a ſtate of damnation (and who can be ſo cruel as to deſire the eternal miſery of his fellow-Creature) 'the Theft is at the 'moſt but a venial ſin. *Leſſius* lib. 2. cap. '41. dub. 9. num. 80. p. 537. And if a 'Tayler, who is commiſſion'd by a Gentle-'man to buy ſtuff, or ſilk to make his 'Cloaths, go commonly to one Mercer or 'Merchant, who for this reaſon ſells him a 'good penny-worth, or returns ſomething 'back: He may retain to himſelf the bene-'fit of his good market, or what is ſo re-

turn'd.

'furn'd, *Escobar* tract. 3. Exam. 6. cap. 5. p. 406.

To these Instances many more might be added, which do countenance and justify most Thefts and Robberies committed in this licentious age.

By this Induction of particulars (for 'tis needless to mention more) you may see how far they dispense with Divine Commands.

SECT. II.

Obj. *These are the Opinions of some particular Casuists, which perhaps have been censured by his Holiness, as Erroneous and Heretical.*

Ans. 1. I do not hear that any of these Doctors (except *Baunies* Summary of sins, which I have made no use of) are censured at *Rome*, nor find any passages in them, which their *Inquisitors* command to be blotted out in any of their *Expurgatory Indices*. And therefore (since they are so severe in prohibiting Books which they judg errone-

ous, and expunging all offensive passages) we may rationally conclude, That these *Casuists* have written nothing contrary to the sentiments of their infallible *Lord* and *Master*. If they deliver any thing which is not consonant to their *Canons* and *Constitutions*, why are they not put into their *Index* of prohibited Books?

2. The Doctors I have mention'd are no pitiful, obscure Fellows, but persons of great note and eminency, and their Books printed *Cum Privilegio*, and highly prized by all Catholicks.

3. That where I have Cited but one or two *Casuists*, Ten or Twenty might be produced, which I have passed over for brevities sake.

4. The Doctrine of *probability* (which is unanimously received by their great Doctors, at least the *Jesuites*, which are the most prevailing party in the Church of *Rome*, and the Popes principal *Factors*) will remove all doubts and scruples. Here they lay down with much confidence, and defend with great zeal these following Propositions.

1. That we may safely follow a *probable Opinion*. In this there is a perfect agreement amongst them: and *Layman* gives this reason for it; *be-*

† Lib. 1. t. 5.

becauſe in Morals we cannot eaſily obtain a certain knowledg of the truth of things.

2. That is a probable Opinion, which (having no certainty) is ſupported by great *Authority*, or ſome reaſon of *Moment.* So *Layman* defines a probable Opinion. And in the explication of this Definition he tells us, That by (*great Authority*) we are to underſtand the judgment at leaſt of one learned and honeſt man, that hath not embraced an Opinion raſhly and inconſiderately, but after he hath well weigh'd and examin'd the Reaſons, which are brought for the contrary Opinion. * *Eſcobar* ſaith, *That one grave Doctor is able to make an Opinion probable; becauſe a Man eminently learned will not eſpouſe an Opinion without ſufficient reaſon.* † *Emanuel Sa* ſpeaks more freely, affirming, *That the judgment of one grave Doctor, or the example of good men, is enough to make an Opinion probable.* And to the ſame purpoſe ſpeak *Sylveſt. Navar. Vaſquez*, and *Sanchez* cited by *Layman. Filliucius* declares himſelf to be of the ſame judgment, Tom. 2. tract. 21. cap. 4. p. 9. p. 5.

* Theol. Mor. p. 25.
† Aphor. p. 41.

3. That of two probable *Opinions* 'tis lawful to follow that which is more favourable, though less safe and probable. This Proposition is defended by *Layman*, who brings *Navar. Medina, Arrag. Lopez, Suarez, Azorius, &c.* concurring with him. And if the testimony of these learned Doctors be not sufficient, he gives you this convincing Reason: *In moral actions it is not necessary to follow that which is best and safest; but sufficient that we follow what is good and safe.*

Theol. Mor. lib. 1. p. 5.

And *Escobar* propounding this Question, *If two probable Opinions occur, Is a Man obliged to follow that which is more probable?* He answers, *no; because he cannot be reprehended as rash and imprudent, who adheres to reason or authority of moment: And it would be an intolerable burthen, if every unlearned man should be obliged to find out the more probable Opinions.* But *Azorius* ascends one step higher, and saith, *That a man may lawfully follow the probable Opinion of other men, though it be against his own proper Opinion.*

Pag. 27.

Instit. Mor. lib. 2. p. 202.

Thus

Thus a Man may commit any ſin (to which intereſt, or corrupt nature ſhall incline him) againſt his own Conſcience, if he can but find out one grave Doctor that allows it: and that's no difficult task.

4. That a *Confeſſor* is oblig'd to abſolve his *Penitent*, who follows a probable *Opinion*, though contrary to his own judgment. *Azorius* handling this Queſtion, *Whether a Prieſt who hears Confeſſions, may reaſonably ſubmit to the Opinion of his Penitent, when 'tis contrary to his own?* After he hath propounded the diſtinctions and limitations of ſeveral *Doctors*, affirms 'That in 'every caſe, without exception or diſtinction, every Confeſſor, as well ordinary 'as delegate, may and ought to ſubmit to 'the judgment of his Penitent. As for 'example, ſuppoſe the Confeſſor is fully 'convinced, that his Penitent is obliged 'to make Reſtitution of goods unjuſtly 'detain'd, and hereupon ſcruples to abſolve him; yet, if the Penitent will not 'ſubmit unto his judgment, he may do it. And obſerve his reaſon; 'Becauſe he, who 'hears the confeſſions of Penitents, is o'blig'd to provide for their ſalvation. Lib. 2. p. 205.

Lib. 1. p. 6. *Layman* affirms the same thing, and tells us that *Sot. Victor. Navar. Medina, Sanchez,* and *Vasquez* are of this perswasion. And he gives this weighty Reason for it: 'The Confessor, confession 'being made, cannot deny Absolution to 'his Penitent, that is rightly disposed: But 'in following a probable Opinion, the Pe-'nitent doth not sin, and so, as to this, is 'rightly disposed.

And *Escobar* propounding the same Question, returns the same Answer, and gives the same Reason. Nay he adds, 'That the 'Confessor, who denies Absolution upon 'this account, is guilty of mortal sin, when 'the sins confessed are mortal; because he 'forceth his Penitent to discover those 'sins to another Confessor, which is a grie-'vous burthen. *Theol. Mor.* p. 28. To these I could add the testimony of *Filliucius*, Cardinal *Tolet*, and many others.

* Tom. 1. p. 113.
† Lib. 3. 519.

Now what wickedness may be committed under the protection of this Doctrine, is obvious to an ordinary understanding. How doth it favour loose and licentious persons, and indulge them in their immoralities; for what Crime can be committed, but

but ſome one or other of their Doctors doth allow and juſtify it?

Canſt thou not keep what thou art poſſeſſed of, nor recover what is unjuſtly detain'd from thee, without the aſſiſtance of a *Knight* of the *Poſt*, that is, without ſuborning a perſon to ſwear falſly? Do not boggle at it; for *Fillincius* (a grave and learned *Doctor*, yea the Popes Penitentiary) teacheth, That in this caſe 'tis very lawful. Only he ſubjoyns this caution; 'That ſomething of value be in queſtion, 'and that there be ſome juſt cauſe to re-'quire this Oath, as neceſſity or profit; o-'therwiſe it would be againſt Charity.

Tom. 2. p. 108.

Haſt thou weaken'd thy body in Brothel-houſes, or by the ſin of uncleanneſs, and canſt not, without great prejudice to thy health, obſerve an approaching Lent, or time of faſting, according to the *Canons* of the Church? Be not troubled; for in this very caſe (ſaith *Eſcobar* a Doctor of great note and eminency) thou art excuſed. *Theol. Mor. tract.* 1. *Exam.* 12. *cap.* 2. *p.* 198. Yea, though thou didſt it on purpoſe to be diſpenſed withal from faſting, p. 202.

Haſt

Haſt thou the offer of a good Benefice, but upon condition that thou wilt give ſo much money unto the Incumbent to reſign, or Patron to preſent; which thou art willing to do, but a thing they call Simony, is as a Lyon in the way, deters thee from it: Be not troubled, *Valentia* (one of their chiefeſt School-men and Caſuiſts) will help thee to conjure down this tormenting Spirit. 'If a Man (ſaith he) 'give a temporal good for a ſpiri-'tual (that is, Money for a Benefice) and 'that a Man give Money as the price of 'the Benefice, it is apparent Simony: But 'if he gives it as the motive inclining the 'the will of the Incumbent to reſign his 'intereſt, it is no Simony. Thus do but direct thine intention ſo, as to give thy Money as a *motive* inclining the Patron, or Incumbent, and not as the *price* of the Benefice, and thou art ſafe enough.

* Tom. 3. p 2039.

Thus might we inſtance in moſt ſins, and produce one or more of their *indulgent Doctors* that allow them: and ſo (according to this *Doctrine* of *Probability*) they may be committed without ſin. Our *Saviour* ſaith, *That narrow is the way that leadeth unto life, and few there be that find*

find it, *Matt.* 7. 14. But these infallible *Doctors* make it broad, and according to their *Positions* few can miss of it: It is not only easie to be saved, but almost impossible to be damned.

Object. *But do we not meet with some great* Schoolmen *and* Casuists *that do not allow of these irregularities?*

Answ. Yes, but they are few, and very rarely made use of. It being their *design* to bring the whole World into the bosome of the Roman Church, by complying with the various humours and inclinations of men, 'tis necessary they should have such: And because the *Maximes* of Evangelical severity are more convenient for the Government of some, they make use of them upon such occasions as contribute to the promoting of this Design. I say, being to deal with all sorts of persons, and those of several conditions, and different Nations, 'tis requisite they should have *Casuists* suitable to this diversity. If they had not any, but these licentious *Doctors*, their main Design (which is to deceive the World) would be frustrated; since those who have any sense of good and evil, any tenderness of Conscience, and care

of

of their Souls, put themſelves under a ſurer conduct: But as there are not many of this ſcrupulous humour, ſo need they but few ſevere *Directors* to guide them. Few ſheep need fewer ſhepherds; whereas the ſwarm of remiſs *Caſuiſts* are employed to ſatisfy thoſe, who ſeek after carnal liberty. It is by this obliging and complying *Conduct* that ſo many are deluded. If one come to them who is reſolved to make Reſtitution of goods unjuſtly gotten, they will not divert him; but have a *Caſuiſt* ready to confirm him in ſo holy a reſolution: But let another come that would be abſolved without Reſtitution, and it ſhall go very hard, but they will contrive a way to diſmiſs him with ſatisfaction. Thus do they preſerve their Friends by indulging their particular Luſts, and make their party good againſt all Enemies, when charged with remiſneſs, by bringing (as neceſſity requires) theſe auſtere *Directors* upon the Stage.

SECT.

SECT. III.

BUT if there be any ſins which cannot be excuſed, and whereof the only remedy is *Confeſſion*, yet there's no reaſon why any one ſhould be troubled; for this, by their *Doctrines*, they have made moſt eaſie: So that crimes are with greater facility expiated, than many times committed. Whereas there are many things in *Confeſſion*, that cannot be performed without ſome difficulty, *as ſhame to confeſs ſome certain ſins, reſolution not to fall into the like again, remorſe for them, and Penance*; yet they have made moſt eaſie and comfortable proviſions againſt them. This main part of their Religion, which hath the appearance of Severity, is become of all other moſt remiſs and pleaſant, and of greateſt content even to the diſſoluteſt minds. This, as they have order'd it, is ſo far from deterring men from Sin, that it is the moſt powerful incentive to Impiety. I have known (ſaith * *Sands*) 'thoſe that ſeem very devout perſons, who 'by their own report, to excuſe their ac-

* Europæ. Specul. p. 11.

quaintance

'quaintance in matters criminal, have wit-
'tingly perjured themſelves in judgment;
'only preſuming upon this preſent and
'eaſie remedy of Confeſſion: And others
'of more than ordinary note amongſt them,
'who when their time of confeſſing was
'at hand, would then venture on thoſe
'actions, which before they trembled at;
'as preſuming to ſurfeit by reaſon of Neigh-
'bour-hood with the Phyſitian.

Againſt the firſt thing in Confeſſion, *viz.* Shame, they have made full proviſion. Their *Caſuiſts* teach, That a Man to preſerve his reputation with his ordinary Confeſſor, may take another, to whom he may confeſs his groſs ſins. *Emanuel Sa Aphor.* p. 25. *Eſcobar* tract. 7. Exam. 4. p. 788. *Fillincius* Tom. 1. tract. 7. cap. 4. p. 94. But if this way be too troubleſom and coſtly, *Eſcobar* directs you to make a general Confeſſion. *When one ſaith to his Confeſſor, that he will make a general confeſſion, he is not obliged to mention his mortal ſins, Eſcob.* p. 785. And what *Fillincius* ſaith of the ſecond and third, *viz.* Reſolution, and Remorſe, is very comfortable both to Confeſſors and Penitents. *The*

Tom. 1. tract. 7: c. 12: p. 112.

Com-

Confessor (saith he) *must not propound many difficulties in avoiding sin, whence the Penitent may be in danger of not having an effectual purpose for the future.* And then afterwards he addeth, *It is not necessary that the Confessor be assured, or probably think, that his Penitent will abstain from sin: 'tis sufficient if he conceive That at the time of absolution he hath a general purpose, though he will presently alter it. And this is the common Opinion.* And concerning Remorse, he writes, *That if the Penitent discovers not sufficient expressions of sorrow, the Confessor hath no more to do than to ask him, whether he do not in his soul detest sin; and if he say, Yes, he may, nay, he must believe him.* And *Escobar* speaks much to the same purpose, Tract. 7. Exam. 4. p. 773. It hath been an Opinion long received in the Schools, That the Sacraments of the New Law differed from those of the Old in this; that the efficacy of those of the Old Law in conferring Grace, did depend upon what they called *opus operantis*, that is, the Faith and Devotion of the receiver of them: but that the Sacraments of the new Law did confer grace *ex opere operato*, that is, by the thing

Vid. Bellar. De Sacram. Concil. Trident. Sess. 7. Can. 8.

it

it self, without any dependency therein upon the internal motion or preparation of mind, in him that did partake of them. Now this with the Papists is a Sacrament.

And touching the last, *viz.* Penance, they are not less favourable and indulgent. This consisteth ordinarily in few *Ave Maries*, and *Pater Nosters*, and hearing so many Masses, with some easie Almes to them that are able, and some little Fasting to them that are willing. I have known (saith *Sands*) 'when the 'Penance for horrible and often Blasphe- 'my, besides much other lewdness, hath 'been no other than the bare saying of their 'beads thrice over; a matter of some hours 'muttering, and which in *Italy* they di- 'spatch also as they go in the streets, or 'dispatch business at home; making no o- 'ther of it, than as it is, two lips and one 'fingers work. We will make this more clear by the testimony of their famous *Casuists*. Sometimes a Priest may impose this for Penance upon his Confitent, *viz.* *That before he sleeps at night, and when he awakes in the morning, he entertain some pious meditations, that he think of God, and Death, and Judgment, &c.* Layman lib. 5. p. 909. *If the Penitent hath but a*

p. 12.

pro-

probable cauſe to complain of his Penance, as too grievous, the Confeſſor muſt moderate it, or enjoyn ſome other, more eaſie, Layman, *ibid.* And a little after he gives this caution to the Confeſſor: *Let him take heed, that he do not impoſe incongruous and unſuitable Penances, as long pilgrimages to Women, many prayers to them that have much buſineſs, &c.* In ſhort, not any thing that is tedious and troubleſome. *A Confeſſor* (ſaith the ſame *Caſuiſt ibid.*) *is oblig'd to Abſolve his Penitent, though he refuſe to perform the Penance enjoyned him.* And he tells us this is the Opinion of *Cajetan*, *Sylveſter*, *Medina*, and *Navar.* And gives this Reaſon; *Becauſe no Man is bound to ſatisfie for his ſins in this life.* A *Confeſſor* may ſometimes impoſe Penance by way of Counſel only (ſaith *Filliucius*) and not of Precept. Nay he may Abſolve without any Penance at all, ſaith the ſame *Doctor.*

Tom. 1. p. 125.

Eſcobar propounds this Queſtion, 'Is it lawful for a Confeſſor to leave 'it wholly to the will of the Penitent to 'do what Penance he pleaſeth? And an- 'ſwers with *Suarez*, That it is not always 'neceſſary to command him any particular p. 795.

it ſelf, without any dependency therein upon the internal motion or preparation of mind, in him that did partake of them. Now this with the Papiſts is a Sacrament.

And touching the laſt, *viz.* Penance, they are not leſs favourable and indulgent. This conſiſteth ordinarily in few *Ave Maries*, and *Pater Noſters*, and hearing ſo many Maſſes, with ſome eaſie Almes to them that are able, and ſome little Faſting to them that are willing. I have known (ſaith *Sands*) 'when the 'Penance for horrible and often Blaſphe- 'my, beſides much other lewdneſs, hath 'been no other than the bare ſaying of their 'beads thrice over; a matter of ſome hours 'muttering, and which in *Italy* they di- 'ſpatch alſo as they go in the ſtreets, or 'diſpatch buſineſs at home; making no o- 'ther of it, than as it is, two lips and one 'fingers work. We will make this more clear by the teſtimony of their famous *Caſuiſts*. Sometimes a Prieſt may impoſe this for Penance upon his Confitent, *viz.* *That before he ſleeps at night, and when he awakes in the morning, he entertain ſome pious meditations, that he think of God, and Death, and Judgment, &c.* Layman lib. 5. p. 909. *If the Penitent hath but a*

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Eſcobar propounds this Queſtion, 'Is it lawful for a Confeſſor to leave p. 795. 'it wholly to the will of the Penitent to 'do what Penance he pleaſeth? And an- 'ſwers with *Suarez*, That it is not always 'neceſſary to command him any particular

'work, and especially to spiritual persons: 'But 'tis sufficient to say, I impose on you 'for Penance all the good you shall do, 'or evil that you shall suffer this day, or 'this week. And *Filliucius* confirms it by the testimony of *Aquinas*, and *Navar.* Tom. 1. p. 125. And he commends it as a thing both *pious* and *pleasant.* And the same *Escobar* tells us, *That a Confessor may give for Penance something formerly commanded*; So that Penance for sins may be accomplished by doing that which we should have done, though we had not sinned, and which the most innocent are obliged to. And herein he hath the concurrence of *Sa*, and *Filliucius.* And again, asking the Question, *Whether may my penance be perform'd by another?* He answers, *That this is the Opinion of* Suarez (yea and he might say of *Sa* and *Filliucius*) *provided I have my Confessors leave, or there be some just reason for it:* And that will never be wanting. Thus easie and acceptable have these tender and indulgent Fathers, made this most difficult part of Confession.

Ibid.

Aphor. p. 147. Tom. 1. p. 125.

I know they make a great cry and clamour; and tell us of their frequent Fast-

ings,

ings, of their often Watchings, of their bloody Whippings, of their long Pilgrimages, their rigorous Discipline, and a great deal more: But what are the practices of some few sad and phlegmatick persons, to the professed principles of their great Doctors and Casuists?

SECT. IV.

BUT suppose the Penance which the Priest enjoyns be never so sharp and severe, yet let none be discourag'd or deterr'd from their beloved Lusts; for though it be their misfortune to fall into the hands of a cruel Confessor, yet they have a merciful Father (to whom they may appeal in such cases) who by his gracious Indulgences is ready to dispense with these Severities.

These Pardons and Indulgences are very full, and numerous: Few Churches in *Rome*, which have not one or more annexed to them: So that if you will but trudg thither, you cannot miss of Absolution. And so kind they have been at *Rome*, as to publish a *Catalogue* of them in several Books. And though this was put

forth in our own language ſeveral years ago by Mr. *Craſhaw*, yet (becauſe the Book is hard to be got, and perhaps few have ſeen it) a few *Inſtances* take as followeth.

In the Church of St. *John the Lateran*, there is an inexhauſtible ſtock of Indulgences, granted by Pope *Silveſter* at the requeſt of *Conſtantine* the Emperor. Whoever comes to this Church on the *9th.* of *November* may obtain remiſſion of all his ſins both *a pœna & culpa.*

In the ſame Church there is a Chappel called *Sancta Sanctorum*, in which every day is to be had full remiſſion of all ſins. And not far from this Chappel there is an aſcent of three and thirty ſteps, and how oft ſoever any man ſhall devoutly aſcend up that ladder, for every ſtep he hath a Thouſand years of pardon. But who will take ſo much pains when a plenary pardon may be had upon eaſier terms?

In the Church of St. *Peter* in the *Vatican* there is full remiſſion of all ſins upon the Feaſt of St. *Martin:* And at other times many thouſand years pardon.

In the Church of St. *Paul* without the walls of *Rome*, in the Octaves of the Feaſt day of St. *Martin* (being the day on which it was dedicated by Pope *Silveſter*) there

there is to be obtain'd full remiſſion of all ſins.

In the Church of St. *Mary* on the day of Annunciation of the bleſſed Virgin *Mary*, there's full pardon of all ſins to be had, granted by Pope *Boniface.*

In the Church of St. *Sebaſtian* there is to be got *true remiſſion of all ſins, brightneſs and light everlaſting, joy and gladneſs without end.* And this Indulgence was merited by that Saint and Martyr to this Church, and confirmed by Pope *Gregory.*

In the Church of St. *Croſs*, there is a Chappel called *Jernſalem*, wherein upon St. *Benets* day we may obtain full remiſſion of all ſins. And upon every *Lords day* and *Wedneſday* there are Pardons for many thouſand years granted by Pope *Silveſter.*

In the Church of St. *Praxade* there's a Chappel, called the Garden of Paradiſe, in which lye the bodies of above two thouſand Martyrs, and the third part of that Pillar at which our Lord Jeſus Chriſt was whipped in *Pilates* Houſe, there is every day to be had full remiſſion of all ſins.

Neither hath the Charity of his Holineſs been confin'd to the Churches of *Rome*, but enlarged and extended to many

other Churches of note in *Italy*, and other Countries.

'In the *Erimitane* at *Padova*, their 'Preachers very ſolemnly (ſaith *Sands*) 'Publiſh a grant of plenary Indulgence 'from Baptiſm to the laſt Confeſſion, with 'twenty eight years over for the time en-'ſuing.

Europæ Speculum p. 13, &c.

'At the *Sepulchre* of *Chriſt* in *Venice*, 'wherein is written, *Hic ſitum eſt* p. 14. '*corpus Domini noſtri Jeſu Chriſti*; 'there is hanging in a Printed Table a 'Prayer of St. *Auſtin*, with Indulgence 'for Fourſcore and two thouſand years, 'granted by *Boniface* the Eighth, and con-'firm'd by *Benedict.* the Eleventh, unto e-'very one that ſhall ſay it, and that for 'every day *toties quoties.*

'Pope *Gregory* the Thirteenth, hath 'granted to the *Carmine* at *Padova*, p. 15. 'unto every one, that ſhall ſay Se-'ven *Aves*, and Seven *Pater-Noſters* before 'one of their Altars on the anniverſary '*Wedneſday* in *Eaſter*-week, or elſe kiſs the 'ground before the Altar of the bleſſed Sa-'crament with the uſual Prayers for ex-'altation of the Church, extirpation of 'Hereſie, and Unity of Chriſtian Princes, both

'both plenary Indulgence for himself, and 'the delivery of what Friends Soul out of 'Purgatory he pleases.

'All Altars of *Station* (which are in 'very great number) have their perpetual 'Indulgences for all times.

'Sundry *Crosses* engraven on the pave-'ments of their Churches have Indulgen-'ces annexed for every time they are kist, 'which is done so often by the devouter 'sex, that the hard Marble is worn with 'it.

By these few Instances (which are not the fortieth part of what might be produced) you may see what an Indulgent Father his Holiness is; to whom Confitents may appeal, when their Penances are too severe, and what comfortable provision he hath made for them.

SECT. V.

NEither is their condition hopeleſs and helpleſs, who live in *England*, *Scotland*, *Ireland*, or any other remote *Countries*, and either cannot, or will not trudge to *Rome* to be made partakers of theſe plenary Indulgences: His Holineſs hath made ample proviſion for theſe alſo, and extended his bounty to them. If it be their miſ-hap to fall into the hands of an ill-natur'd Confeſſor (which very few do) that enjoyns them Penances too tedious and troubleſom, yet they have their relief and remedy, *viz.* The Popes pardon at an eaſie rate. And ſo kind hath this holy Father been to his Children, as to put forth a Book called *Taxa S. Cancellariæ Apoſtollicæ* (that they may know, before they act any Villany, what an Abſolution will coſt) wherein a price is ſet upon moſt ſins; of which take this following Taſte.

An Abſolution for a *Biſhop*, *Abbot*, or the *General* of any *Order* who hath killed a Man, is rated at about——100 *Groſſos*.

A Groſſo is ſometimes valued at two-pence, ſometimes at Four-pence-farthing of our Engliſh Money.

If

If a Lay-man kill an Abbot, a Monk, a Clerk, or other Prieſt leſs than a Biſhop, he muſt pay for his Abſolution according to the Quality of the perſon——7, 8, or 9. *Groſ.*

If a Layman kill a Layman he ſhall pay but——6 *Groſ.*

If a Woman be with Child, and on purpoſe deſtroyeth the Infant within her, ſhe ſhall have an Abſolution for——5 *Groſ.*

If a Man kill his Father, Mother, or Brother, he muſt pay for his Abſolution——1 *Ducat* and 5 *Carlins.*

A Carlin is often the ſame with a Groſſo.

And if a Man kill his Wife, he muſt not have a Farthing abated of the aforeſaid ſum.

An Abſolution for him who lyeth with a Woman in the Church is valued at——6 *Groſ.*

Every Prieſt that keeps a Concubine muſt pay for his Abſolution——7 *Groſ.*

But if he be a Lay-man he muſt pay——8 *Groſ.*

An Abſolution for him that deflowers a Virgin, is dog cheap at——6 *Groſ.*

If a Nun commit fornication either within the Monaſtery or without, ſhe cannot expect an Abſolution under——9 *Ducat.* 30 *Groſ.*

If

If a Man carnally lye with his Mother, Sister, or other Kinswoman, or God-mother, he shall have his Absolution at a very easy rate ——————— 5 *Gros.*

If a Layman commit Sacriledg by taking holy things out of holy places, let him not complain, if he pay for his Absolution no more than ——————— 7 *Gros.*

Every one that hath broken his Vow of perpetual Chastity, must pay for his Absolution ——————— 2 *Duc.* 20 *Gros.*

If a Priest commit Simony, he shall have his Absolution upon very easie termes, paying ——————— 7 *Gros.*

And if a person be guilty of that horrid sin of Perjury, he may obtain an Absolution for ——————— 6 *Gros.*

That there is such a *Book*, is no fiction but a real truth, and most clear from the pregnant testimonies of their own *Writers*, which no *Romanist* can object against.

This Book was set forth by Pope *Leo* the Tenth, and thus censured by *Claudius Espencæus* a famous *Doctor* of *Sorbon*: *Let all this be held feigned, and falsly charged*

In Titum. p. 67. &c.

upon

upon us by the Lutherans, were it not that the Book it ſelf being come from Rome, *is openly ſet to ſale. A Book wherein thou mayeſt learn more wickedneſs, then was ever yet diſcovered in all the Summiſts and Summaries of vices, that are extant in all the World. A ſhameful Book, a very Index pointing men the way to the moſt foul and hateful ſins. So that I am perſwaded there was never ſet out in* Germany, Helvatia, *nor among any of our enemies, that are fallen from us, any Book that bred more ſcandal, or did more hurt to the Roman Church.* But, leſt theſe paſſages ſhould diſcredit their Wares, and ſpoil their *Markets*, they have commanded them to be blotted out in their *Spaniſh Expurgatory Index.* p. 60.

Doctor *Peter de Moulin* ſaith, That this *Book* was reprinted at *Paris* by *Toſſanus Dionyſius*, in St. *James* his ſtreet at the *Wooden Croſs*, the Kings priviledg, and the Popes Bull being annexed to it. And the Lord *Morney* hath theſe words: *The Books of the Taxes of the Apoſtolical Chauncery, and Penitentiaries, which yet are ſold at* Rome, *Printed at this very time in* Paris,

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* De Monar. Temporal. Pont. Rom. p. 355.
† Myſt. Iniq. p. 656.

at the sign of the Golden-Sun *in St.* Jaques *Street; and these Books are no less commonly used among his Brokers, than Calendars with Husbandmen, or the Book of Customes and Entries among Merchants.* And *Wolfius* gives us a large account of it.

* Lection. Memorab.

Mr. *Henry Foulis* (who had the benefit of the publick *Library* in *Oxford*) tells us, That when that noble *Collection*, called *Tractatus Illustrium Virorum* was Printed by the King of *France* his priviledg at *Lyons*, 1549, this *Taxa* was then published amongst them. And afterwards, when those aforesaid *Tractatus Illustrium* were by the Command of Pope *Gregory* the Thirteenth augmented, and by the care of *Franciscus Zilettus* published at *Venice*, 1584, This *Taxa* was also reprinted, and with the rest dedicated and presented to the said Pope. And it is worthy our observation, that though the *Inquisitors* of *Rome* have placed the *Taxa Cancell. Apost.* in their *Expurgatory Index*, yet they except nothing against the *Book*

* Tom. 2. p. 825. &c.

Print-

Printed by the *Romaniſts*, but that only which was lately put forth with *Banks* his *Annotations*, or which have been corrupted by *Hereticks*: though it would puzzle the wiſeſt of them to prove any ſuch corruptions.

Now can any *Romaniſt*, after ſuch full proof, have the impudence to deny that ſuch a Book ever had a being in the World? But what will not a *Papiſt* affirm, or deny in his own defence, and to promote the *Intereſt* of his holy *Mother* the Church?

Nay the *Popes* of *Rome* have granted *Indulgences* not only for ſins paſt, but alſo for ſins to come. Our King *James* proteſts, That he had ſeen two *Authentical Bulls* with his own eyes: One when he was very young in *Scotland*, and it was taken from a *Scottiſh Prieſt*; and the other he ſaw here in *England*, taken from an *Iriſh-man*, and both of them contain'd a full pardon of all ſins both paſt and to come. And this brings to my remembrance a pleaſant *Story*, which I have often met with: In the time of Pope *Leo* the Tenth *Tecelius*, or *Tetzelius* was ſent

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Medit. Upon the L. prayer. p. 584.

into

into *Germany* with a great number of Pardons to advance Money for his *Holineſs*. This *Factor* highly commended his *Wares* wherever he came, and affirm'd that he could pardon all ſins both paſt and to come; whereupon a *German Gentleman* bought ſuch an one of him, and afterwards robb'd the *Pardoner*. *Tetzelius* was highly offended, and threatned him with *Bell*, *Book*, and *Candle*; but the *Gentleman* anſwered, that he had bought his Pardon for it, declaring that was the ſin he determined to commit, when he made that purchaſe: To which the poor *Dominican* could not reply.

SECT. VI.

BUT perhaps ſome, either through Poverty or Covetouſneſs, may grudge and grumble to purchaſe their Abſolution at ſo dear a rate: Therefore his *Holineſs*, to prevent all diſcontent in his Children, hath out of his abundant *Charity* and fulneſs of *Authority*, provided for them Pardon and Salvation at as eaſie, and lazy a rate as heart can wiſh or deſire. A few *Inſtances* will make this evident. By grant

grant from Pope *John* the Twentieth, every bowing of the head (ſaith *Sands*) 'at the naming of Jeſus, gets twenty years 'Pardon. And to grace that *Ceremony* 'the more I have heard (ſaith he) ſundry of their famous Divines teach 'in Pulpit, That Chriſt himſelf on the 'Croſs bowed his head on the right 'ſide, to reverence his own name which 'was written over it.

Eur. Spec. p. 16.

'The ſaying of the *Beads* over with a '*Medal* or other trinket of the *Popes* 'Benediction appendant gets a plenary In-'dulgence, and delivers what Soul out of 'Purgatory, one pleaſeth.

All the Members of the *Arch-Confraternity of the Sacred Roſary* (and any one may be admitted into it without a penny coſt) are made partakers of *Plenary Indulgences* upon eaſie terms. 1. Upon the day that any *one* is received into this *Confraternity* having confeſſed and communicated, and recited a third part of the *Roſary*, (all which may be done in a very ſhort time) he gains a plenary Indul-

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Vid. Heaven opened. p. 15. &c.

gence,

gence, and remiſſion of all his ſins. This was granted by Pope *Pius* the Fifth, *Sept.* 27. 1559. 2. Any Member of the *Roſary* in the Article of death. 1. Being confeſſed and communicated, a plenary Indulgence granted by the ſame Pope, *Sept.* 27. 1559. 2. Or ſaying (with mouth, or in heart) *Jeſus Maria*, a plenary Indulgence. 3. Or calling Thrice (either by mouth or in heart) upon the holy name of *Jeſus*, a plenary Indulgence, granted by *Pius* the Fifth, *Gregory* the Thirteenth, *Clement* the Eighth. 4. Or having a bleſſed *Candle* of the *Confraternity* in their hand, in honour of the *Bleſſed Virgin Mary*, at the time of their departure, a plenary Indulgence, granted by *Adrian* the Sixth, and confirm'd by *Clement* the Seventh.

Same Auth. p. 95.

The *Members* of the *Arch-Confraternity of* St. Francis, called *the Cord of the Paſſion*, are made partakers of the like *Priviledges*. Every one of this *Brotherhood* for ſaying the *Crown of our Saviour*, or the *Crown of our Lady*, containing Seventy two *Paters* and *Aves*, with a *Pater*, and *Ave* for his Holineſs, obtains a plenary Indulgence, and Remiſſion of all his ſins.

Who

Who would desire Pardon and Salvation upon easier terms? I forbear to mention many other *Fraternities*, upon which the *Popes* of *Rome* have conferr'd the like Indulgences.

Bernardine de Bust. tells us (as I find him cited by our most learned Primate of *Ireland*) That Pope *Sixtus* the Fourth, granted an Indulgence of Twelve thousand years for every time that a man in the state of grace (that is, having confessed and communicated) should repeat this short *Orizon* or *Salutation* of the *Virgin: Hail most holy* Mary, *the Mother of God, the Queen of Heaven, the Gate of Paradise, the Lady of the World. Thou art a singular and pure Virgin: Thou didst conceive Christ without sin: Thou didst bear the Creator and Saviour of the World, in whom I do not doubt. Deliver me from all evil, and pray for my sins. Amen.*

Answer to Jes. Chall. p. 489.

And in the Book of the *hours* of the *Blessed Virgin, secundum usum Sarum*, we have several *Prayers*, to which are annexed Indulgences for several Thousand years.

To all them that before this Image of pity devoutly say Five Pater Nosters, and Five Aves, and a Credo, pitiously beholding the Armes of Christs Passion, are granted Thirty two thousand seven hundred and fifty years of pardon.

They that desire to see more (and cannot get the Book) let them peruse Dr. *Stillingfleet* (*Papistarum Malleus* and *Wonder* of his Age,) his *Discourse concerning the Idolatry practised in the Church of* Rome.

And thus I have shewed you how Indulgent and complying the Principles and Practices of the *Roman Church* are to mens several humours, and carnal inclinations.

He that understands the natural consequence of these things, cannot wonder that the Church of *Rome* should have a numerous company of *Proselytes*, made up of (such as *Davids Army* were) *Swearers*, *Drunkards*, &c. loose and licentious persons. Nay, he may rather wonder that all wicked men in the World run not into the *Romish Church*; where they may live so merrily, and dye so se-

1 Sam 22. 2.

curely.

curely. Sir *Walter Raleigh* knew what he ſaid, and he ſpake truth when he ſaid it That were he to chuſe a Religion for licentious liberty, he would chuſe the Popiſh Religion. Certainly there's no Religion under Heaven ſo conſonant and congruous to corrupted nature, to fleſh and blood, as the Religion of the Church of *Rome*. And thus we have diſpatched the Fourth Way or Method of *Rome*'s Advancement.

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CHAP. VII.

Of Popiſh Signs, and Wonders, and lying Miracles.

5. WE come now to diſcourſe of their *feigned Miracles*, by which they have endeavoured (and with great ſucceſs) to propagate their *Doctrines*. That this ſhould be one of *Antichriſt*'s Methods to deceive the Nations, and enlarge his Kingdom, is clear from the Apoſtles words, 2 *Theſ.* 2. 8, 9. *And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the* Spirit *of his mouth, and ſhall deſtroy with the brightneſs of his coming: Even him, whoſe coming is after the working of* Satan, *with all power, and ſigns, and lying wonders.* Where we may obſerve. 1. The time of *Antichriſts* coming (for the Papiſts confeſs that the Apoſtle here ſpeaketh of Antichriſt:) This was before explicated. 2. The manner of his coming, which is *after the working of* Satan *with all power, and ſigns, and lying wonders*; or (as it is in the Original) *VVonders of falſhood*; not

not only in respect of their *end*, because they tend to confirm errour; but in respect of their *form* too: Wanting that which is an essential part of Miracles, properly so called.

And that the *Pope* of *Rome* (the *Antichrist*) and his *Factors* have used this wile and Stratagem to propagate their *Doctrines*, is most notorious. As they confidently urge these feigned Miracles to prove the Roman Church to be a true Church, so to confirm and establish their *new-coyn'd* Doctrines, *viz.* 'Veneration of 'Images and sacred Reliques, Invocation 'of Saints, Transubstantiation, the Sacrifice 'of the Mass, Purgatory, papal Indulgen-'ces, Prayers for the dead, *&c.*

The second *Nicene Council*, which decreed that *Images* should be worshipped, bringeth pretty Stories to confirm this Constitution. Take one briefly thus: 'A 'certain Christian leaving an Image of 'Christ behind him in the House, from 'which he removed; and a Jew succeed-'ing him, having invited other Jews to 'dinner, one of them espied the Image,

Long. Sum. Concil. p. 389.

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'which the other Jew affirm'd he had not 'ſeen before: They ran with great fury 'and violence upon it, and pierced it in 'the ſide, out of which iſſued ſuch a 'ſtream of blood, that they filled a great 'Water-pot with it. Then they reſolved '(that they might ſee whether it had a-'ny virtue) to ſprinkle ſick perſons there-'with; This was done, and they preſent-'ly recovered. And in the Life of *Da-maſcene* we read, that his hand being cut off by the *Saracens* for his profeſſion of the Chriſtian Faith, he praying before the *Image* of the *Virgin Mary*, and ſhewing his hand cut off, fell aſleep, and awaking, found his hand reſtored.

Antony of *Padua*, proved *Tranſubſtantiation* (to one that deny'd it) by the miraculous teſtimony of his *hungry Beaſt*, before which having ſet *Corn* and a conſecrated *Hoaſt*, 'In the name and power 'of thy Creator (ſaith *Anthony*) whom I 'now hold in my hands, I command thee 'that thou come preſently in an humble 'manner, and give this Hoaſt due reve-'rence. He had no ſooner ſpoken the 'words, but this devout Beaſt left the

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* Chamier. Panſtr. Tom. 2. 678.

'Corn,

'Corn, came to *Anthony*, bowed the head, 'and bended the knee. And leſt one Miracle be not ſufficient to confirm you in the belief of ſuch a fundamental Article, take one more, in ſhort thus: A Womans Bees not thriving, by the advice of a Neighbour, ſhe ſteals a conſecrated *VVafer*, and placeth it in one of her Hives, hoping it would drive away the Diſeaſe, and bleſs their undertakings. The devout Bees, in honour of ſuch a *Gueſt*, fall to work, and with their Honey-Combs make a pretty little Church with Windows, a Door, a Belfrey, yea and an Altar too, upon which they laid the Hoaſt, and pay'd great reverence to it. A notable Argument for Tranſubſtantiation.

If they meet with any that ſcruple their Doctrine concerning *Invocation of Saints*, they will rub up their memories, and tell them ſome miraculous Stories, to prove it both lawful and profitable. *Leo the firſt, Biſhop of Rome*, being under a ſtrong temptation, and putting forth his hand to kiſs a Woman, cut it off afterwards. Hereupon being unable to celebrate *Maſs*,

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Martinus Polonus. lib. 4. p. 241.

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Martinus Polonus. lib. 4. p. 241.

which the people then expected (for it was about *Easter*) he became an humble *Suppliant* to the *Virgin Mary*: Hereupon she presently appeared, brought his hand and restored it: And so all was well again. And if this miracle be not sufficient to gain your assent to this Doctrine, they have others more miraculous. They tell us (and we must not question the truth of it) That a little *Bird* being seized on by a greater, cry'd but out *Ave Maria*, and presently the great ravenous *Bird* fell down dead. And that a *Parrot* sporting her self out of a *Cage*, and being almost seiz'd on by an *Hawk*, did but call upon St. *Thomas a Becket*, and the Hawk dyed immediately.

If any question the power and virtue of the *Sign* of the *Cross*, they have innumerable Miracles, some of which they will produce for his satisfaction. *Fryar Theobald* (as they tell us) by virtue of the sign of the Cross, walked upon the Water over *Tyber*. *Fryar Andreas de Anania*, who having some little *Birds* roasted at his own desire to stay his *Appetite*, yet upon better consideration, it went against his Stomach to devour them: And being thus resolv'd, he makes but the *sign* of the *Cross*, and presently they revived,

vived, and flew away. And St. *Anthony* by the Sign of the Croſs, turned an ugly *Toad* into a fat roaſted *Capon* piping hot.

If any doubt of the wonderful power of the *Popes Excommunication*, *Spondanus* will tell them, that *Dogs* (though never ſo hungry) would not take bread from thoſe four Knights that murther'd *Thomas a Becket*, ſo long as they were under the *Popes Anathema.*

* Spond. Epit. Anno. 1172. p. 1054.

And that the *Relicks of Saints* are to be honoured, they prove by many Miracles. A certain *Abbot* deſiring of the *Abbeſs* of *Cologne* the body of one of the Eleven thouſand Virgins, promiſed to put it in a Golden Box: But not performing his promiſe, when they were at their Mattins (many being preſent, beholding, and admiring) the *Body* of that *Virgin* came out of the *Wooden Box* (judging it too mean a lodging place) deſcended from the Altar, paſſed through the Quire, and return'd to her *Companions* at *Cologne.*

† Gold. Leg. cited by Cham. tom. 2. p. 679.

If you doubt of the immaculate Conception of the *Virgin Mary*, they will tell you that *Thomas Aquinas*, who took much pains

pains to clear up that point, was commended by her in these words, *Bene de me scripsisti Thoma.*

I will not mention any more of their *New-coyn'd Doctrines*, in confirmation of which, many Miracles are produced. Thus do they endeavour to establish their *Novel Doctrines* by lying Wonders and feigned Miracles: And great numbers of ignorant and superstitious persons have been deluded by this Method.

Johannes Valentinus a *Dominican by his Impostures in this kind, obtained* (*saith* Rivet) *a great name in* Bononia, *and so deluded the Magistrates and people, that they look't upon him as come down from Heaven: They thought themselves happy, if they could but touch the hem of his Garment. His Confderates by agreement swore, that he had raised Eighteen persons from the dead, that he could cure all Diseases, and cast out Devils,* &c. *And by those Arts, before the cheat was discovered, he had got in one year Twenty thousand pounds.* And *Tyrrel* the *Priest* in his *Confession*, which he drew up in writing, said, that within the compass of half a year in Queen

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Cath. Orthod. Tom. 1. p. 374.

Eli-

Elizabeths Reign (when all attempts againſt her ſacred Perſon were defeated) by their cheating *Exorciſms* they prevailed upon Five hundred, ſome ſay Five thouſand perſons to embrace the *Roman Religion.*

That theſe Miracles, which they ſo much boaſt of, are not true, is moſt evident; becauſe the Doctrines which they would confirm by them, are falſe: But God never puts forth his Divine power in working Miracles to eſtabliſh *erroneous Doctrines*; he never ſets his *Seal* to a falſe *Deed.*

That *Story* of the *Lives* of their Saints, which they call *Legenda aurea*, the golden Legend, is made up of lying prodigies, and prodigious Lyes: So much is confeſſed by their own Doctors. *Ludovicus Vives* ſpeaking of it ſaith, 'How unwor-'thy both of God and Men is the Story 'of the Saints! I ſee no reaſon why it 'ſhould be called the golden Legend, be-'ing written by one that had an Iron face 'and Leaden heart. And *Chamier* confirms it by the teſtimony of *Canus*: 'I do 'not excuſe the Author of that Book in-

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De corrupt. Artib. lib. 2.

'tituled

'tituled *Speculum Exemplorum*: Nor of 'this Hiſtory, which is called the *Golden* '*Legend*. In that thou mayeſt read mon-'ſters of Miracles more frequent than true 'Miracles; And this was written by one 'that had neither prudence nor honeſty. '*Panſtrat. Cathol. Tom.* 2. p. 677. And *E-ſpencæus* ſaith, 'That no Stable is ſo full 'of dung, as their Legends are full of 'Fables.

In 1. Tim. digreſſ. lib. 1. p. 224.

Conſider (as an *Antidote* againſt this temptation) that things may be done (which may ſeem to be real Miracles in the judgment of the wiſeſt Man on Earth) by men of corrupt hearts, *Matt.* 7. 22, 23. and of corrupt heads, *Matt.* 24. 24. And therefore we muſt not judge by the Miracles what Doctrine is true, but by the Doctrine what Miracles are true. *Deut.* 13. 1,--3.

CHAP.

CHAP. VIII.

Of Popiſh Lyes and Slanders.

6. I Now proceed to the laſt way or Method of *Rome*'s Advancement, or which the Pope and his *Agents* uſe to propagate their *Religion*, viz. *impudent lyes and ſlanders* againſt their *Adverſaries*, or who refuſe to ſubmit to the conduct and government of the Roman Church. This *Method* Rome *Pagan* uſed for the extirpation of *Chriſtianity*: And this *Method* Rome *Chriſtian* hath uſed for the propagation of *Popery*.

That *Rome Heathen* took this courſe to ſuppreſs the growth, yea the being of Chriſtianity, is very clear from *Eccleſiaſtical Hiſtory*. When *Nero* that monſter of men, had ſet *Rome* on fire, which burned nine days, to transfer the *Odium* of that impious act upon the Chriſtians, he gave out that they had done it out of malice and revenge. And afterwards the Heathen raiſed many malicious ſlanders againſt them, and laid to their charge moſt horrid crimes; as that they lived in inceſt;

ceſt; That in their night-meetings, puting out the Candles, they mixed together in a filthy manner: That they killed their Children, and fed upon Mans fleſh: That they kept the Feaſts of *Thyeſtes*, and committed the inceſt of *Oedipus*: That they were guilty of *Sacriledg* and *Sedition*, and *Rebellion*, and worſhipped the head of an *Aſs*. In *Athens* there was a *Conjurer* which made an *Image* of *Jupiter*, that uttered theſe words, *Jupiter commands the Chriſtians to be baniſhed out of this City, becauſe they are enemies to him.* *Harlots* alſo were ſuborned to ſwear, that formerly they had been *Chriſtians*, and ſo were privy to the wickedneſs and impiety, which they committed amongſt themſelves at their Sabbath-meetings. Theſe and many more ſuch-like calumnies we meet with in *Euſebius*, and other *Eccleſiaſtical Hiſtorians*; by which the hearts of the common People were ſet againſt *Chriſtianity*, and the *Emperors* and other inferiour *Governors* incenſed againſt the *Profeſſors* of it. The truth of this appears by an *Epiſtle* which the Chriſtians in *France*, writ to the Brethren in *Aſia*,

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Vid. Tertul. Apol. c. 7. 9. &c.

and

and *Phrygia*, recorded by *Eusebius*: 'They 'feigned against us (*speaking of the Hea-* '*then*) and reported that we used Feast- 'ings of *Thyestes*, and the incest of *Oedi-* '*pus*, with many other Crimes, which may 'neither with piety be thought upon, nor 'with modesty be utterred, nor without 'impiety believed: And these things be- 'ing bruited abroad, every body was mo- 'ved and incensed against us. Then was 'that saying of our Saviour fulfilled, *viz.* 'The time will come, when-as every one 'that slayeth you, shall think that therein 'he doth God good Service. Then suffer- 'ed the holy Martyrs such Torments, as 'no Tongue can express. Great was the 'rage both of People and Presidents a- 'gainst us, *&c.* To this I could add ma- ny more proofs out of *Eusebius*: But that is needless.

Eccles. Hist. lib. 5. cap. 1.

And that the *Pope* of *Rome* and his *Factors* have observed the same Method to propagate their Doctrines, is most notorious. How have they loaden with Calumnies and false accusations the *Enemies* of their Church, especially those of the reformed Religion. They charge *us Protestants* with *infidelity*, *cruelty*, *impiety*, and what not. 1. With

1. With Infidelity; That we dis-believe the existence of God, the Divinity and Humanity of Christ, the Immortality of the Soul, the Resurrection of the Dead, and all the Articles of the Christian Religion.

2. With Cruelty; How have they aggravated our proceedings here in *England* against their rebellious *Priests*, and *Complices* in Queen *Elizabeths* time, to the height of *Nero's*, and *Diocleſians* Perſecutions, and the *Sufferers* of their ſide in merits of cauſe, in extremity of torments, and in patience, and conſtancy to the renowned *Martyrs* of that heroical age. Of this Subject they have publiſhed a great *Volume* compiled with great induſtry (many paſſages being illuſtrated with pictures) and approved by *Authority*; In ſhort, there's nothing wanting but truth and honeſty.

Sands. p. 98.

3. With Impiety; That all manner of *Crimes* are committed and countenanced amongſt us. *Bellarmine* ſaith, That there are many wicked men among the *Roman Catholicks*, but not one good Man among the *Lutheran Hereticks*. Their *Fryars* raiſed and publiſhed many foul ſlanders againſt

againſt the *Waldenſes*, as that they were *Sorcerers*, *Buggerers*, &c. that when they aſſembled together in the night-time, their Paſtors commanded the lights to be put out, ſaying, *Qui poteſt capere, capiat*; whereupon they committed abominable Inceſts, the Son with his Mother, the Brother with his Siſter, the Father with his Daughter, *&c.* 'They tell the People 'both in *Pulpit* and private *Conferences*, '(ſaith *Sands*) That the *Luther-* 'ans and *Calviniſts*, are blaſ- p. 118. &c. 'phemers of God and all his Saints, That 'they aboliſh the Sacraments; That they 'raze or rob Churches, and convert them 'into Stables; That there is no kind of 'Villany, which is not currant among 'them; That in *England* they have nei- 'ther Churches, nor form of Religion, 'nor ſerve God any way; That the *Eng-* 'liſh, ſince their Apoſtacy from the Ro- 'man Church, are become ſo barbarous, 'that their Souldiers are very Cannibals, 'and eat young Children. But upon *Ge-* 'neva they are moſt ſevere, a firming, That 'it is a profeſſed Sanctuary of all Impiety, 'giving entertainment to all the *Rogues*, '*Traytors*, and *Rebels* of other Countries. This was ſo confidently reported in *Italy* (ſaith the fore-cited Author) that ſome

Fryars, having robbed their *Convents* of their *Church-plate*, and *Repoſitories*, they brought them in triumph to *Geneva*: But contrary to their expectation, they were forthwith advanced to the *Gibbet* for their labour; which uſage cauſed them to complain of their falſe information. And in *Spain* alſo was this report ſo firmly believed, that a *Spaniſh Gallant*, who carried a *Mint* about him, repaired thither to have ſtamps made him for the coyning of *Piſtolets*. Being apprehended, his defence was, That he underſtood their City was free, and gave receipt to all offenders. It was anſwered, That they received all offenders, but puniſhed their offences. A diſtinction which the grave *Don* had not heard before, and the learning of it then coſt him no leſs than his life.

And that theſe calumnies might with more eaſe be credited by the *Vulgar*, they confidently report the great *Promoters* of the *Reformation* (as we *Hereticks* call it) *viz. Luther*, *Calvin*, *Beza*, &c. to be men of looſe *principles* and licentious *practices*.

Bellarmine affirmeth of *Luther*, that *he juſtifies the Arrians*, and ſaith, *they did very well in expelling the word* (Homouſion) *being a word that his Soul hated.*

Præ-

Præfat. disp. de Christo. Again, 'That 'faith except it be without (even the 'least) good works, doth not justify, and 'is not faith. *Bellar. de Justific. lib.* 1. '*cap.* 12. *Luther* averreth that the Ten 'Commandments belong not to us; for 'God did not lead us, but the Jews, out 'of *Egypt.* And how can a Man prepare 'himself to good; seeing it is not in his 'power to make his ways evil. For God 'worketh the wicked work of the wicked. *Marquess of Worcester.* And concerning his death *Thyræus* the *Jesuit* tells us this Story: 'That the same day that *Luther* dy-'ed, there was at *Gheola* a Town in *Brabant* 'many persons possessed of Devils, that 'waited on their St. *Dimna* for deliver-'ance, and were all that day delivered; 'but the next day they were all possessed 'again; whereupon the Exorcist asked the 'Devils where they had been the day be-'fore; and they answered, That they were 'commanded by their Prince to be at the 'funeral of their fellow-Labourer *Luther.* 'And for proof of this, *Luther*'s own Ser-'vant that was with him at his death, 'looking out at the Window, did more 'than once to his great terror, see a com-'pany of ugly spirits leaping and dancing 'without, &c. *De Dæmonaicis cap.* 8. *p.* 16.

And *Calvin* they charge with these blasphemous passages: *That God is the Author of all the evil that is done in the world: That the in death of Christ occurs a spectacle full of desperation.* Marq: *That Christ despaired upon the Crosse and was damned.* Bellar. de Christi Anima lib. 4. c. 8. And *de Notis Eccles.* lib. 4. cap. 17. he saith *that Calvin was eaten up of worms, even as Antiochus, Herod,* and *Maximinus.* And then adds, *that he dyed cursing and blaspheming.*

Of *Beza* they write that a little before his death, he had in full Senate at *Geneva* recanted his Religion, exhorting them, if they had any care to save their souls, to seek reconciliation with the *Roman Church,* and to send for some *Jesuites,* to instruct them.

Sands. p. 141.

Zuinglius affirms (saith the Marquess) *That these sayings, and such-like, if thou wilt enter into life, keep the Commandments,* &c. *are superfluous, and Hyperbolical: That when we commit adultery, or murther, it is the work of God, being the mover, the author, or inciter,* &c. *God moveth the Thief to kill--he is forced to sin,* &c.

Some

Some of these and many more of the like nature (which I have not time to mention) you may find in the *Marquess* of *Worcesters papers* to King *Charles* the first, all which are fully detected by our learned Mr. *Cartwright* in the second part of his *Certamen Religiosum*. And thus we have dispatched the first thing propounded; shew'd you by what *Arts* and *Policies* the *Whore* of *Babylon* hath advanced her self, and deluded the Nations. And whoever considers the nature of them, how contrariant they are to all Laws both Divine and Human, and what dreadful menaces are annexed to them in *sacred Writ*, cannot doubt of the truth of this *Proposition* (which was the second thing propounded) *viz. That the ways and methods which Rome-Papal hath used to advance her self, and propagate her Doctrines, will bring inevitable ruine, and destruction upon her.*

CHAP. IX.

Some practical Inferences from the foregoing Diſcourſe.

ARE theſe the *Ways* and *Methods* which the *Pope* and his *Factors* have to propagate their Doctrines?

1. Here then we may ſee how it comes to paſs that the Church of *Rome* hath ſuch a numerous company of *Proſelytes*. There was never *Government* framed by the wit of Man more powerful to attain its deſigned ends, than that of *Rome*; never any either more wiſely contrived, or more diligently obſerved; inſomuch that but for the natural weakneſs of falſhood and diſhoneſty, their external means were ſufficient to prevail upon the whole World to ſubmit unto it. Whatſoever either wealth can ſway with the lovers, or voluntary poverty with the deſpiſers of the World; what honour with the ambitious, or obedience with the humble; what great employments with active ſpirits, or perpetual quiet with reſtive bodies; what ſatisfaction the pleaſant nature

can

can take in ſports and paſtimes, or the auſtere mind in Diſcipline and Rigour; what love either Chaſtity can raiſe in the pure, or Voluptuouſneſs in the diſſolute; what change of Vows with the raſh, or of Eſtate with the inconſtant; what Pardons with the Guilty, or Supplies with the Indigent; what Miracles with the Credulous, and Viſions with the Phantaſtical; what glorious ſhews with the Vulgar, and multitude of Ceremonies with the Superſtitious; in ſhort, whatſoever is Congruent and Complacential to the various tempers and diſpoſitions of men, is to be found in the Church of *Rome*.

To conclude, never was there a Polity or Government in the World ſo ſtrangely compacted of infinite contrarieties, all tending to entertain and gratify the ſeveral humours of men; and by Conſequence more powerful to attain the ends of its inſtitution.

2. Let us then thankfully acknowledg the infinite goodneſs and mercy of God in our ſignal deliverances from their *Plots* and *Conſpiracies*, eſpecially that of this day. I know the Anniverſary remembrance of this eminent *Deliverance* troubles our *Adverſaries* of *Rome*: They love not to hear of their impious deſigns,

when not crowned with ſucceſs. Some *Romaniſts* would gladly have the World believe it to be a meer cheat, only a *Trick* of *Salisbury*, then *Secretary* of *State*; and for proof, they very gravely tell us this Story; *That one lurking under the Council-Table* (and upon what jealouſy came he there?) *conceal'd by the long Carpet, heard much of the contrivance.* A *Tale* ſo ridiculous, that to endeavour its confutation, would argue one more impertinent, than the *Tale teller.* If this were a *Cheat*, and known ſo to be, would not *Father Parſons*, and *others* have vapoured with it all the World over? Would they have concealed ſuch a thing, that would have cleared up their innocency, and caſt ſo much filth and dirt upon us? No man (who hath ſeen their *Writings*) can imagine, That they were ſuch *Friends* to us, and ſuch *Enemies* to their own *Cauſe* and *Credit.*

That there really was ſuch a *Plot*, cannot be deny'd till all *Hiſtories* be purged.

And that it was approved and promoted not only by a few inconſiderable perſons (as others ſuggeſt) is not leſs evident. Sir *William Stanley*, Sir *Edmund Bainham*, Father *Parſons*, Rector of the *Engliſh*

Engliſh Colledg in *Rome*, *William Baldwin* the Leiger Jeſuite in *Flanders*, *Arthur Creſwell* Legier for their Cauſe in *Spain*, *Hugh Owen* with many others beyond the Seas, were acquainted with this bloody deſign, and highly commended it. Nay, ſome of theſe ſolicited the King of *Spain* to have an *Army* in readineſs at the water-ſide, to waft over into *England*, when notice ſhould be given of that fatal blow.

In *May*, 1605. (the *Romaniſts* having made an *Inſurrection* in *Wales*) *Father Garnet* writ a letter to the Pope, that a command might come from his *Holineſs*, or from *Aquaviva* General of the Jeſuits, to prevent all commotions of the Catholicks here in *England*, that we might be lull'd aſleep by their diſſembled quietneſs and conformity. This requeſt was granted; though his other, *viz.* to have it injoyn'd upon *Cenſures*, was deny'd, leſt it might be an impediment to that grand deſign. Peruſe the *Relation* of the whole proceedings againſt thoſe barbarous *Traitors*, where you will find all this, and much more confeſſed by them.

Again,

Again, That the *Pope* was privy to this *Plot*, and approved of it, is clear from the voluntary Confeſſion of a Jeſuite, who affirm'd, that Three *Bulls* were ſent from *Rome* upon this occaſion; and ſhould have been publiſhed in Three of the chiefeſt places of *England*, had their deſign ſucceeded: But that failing, they were ſuppreſt.

B. Andrews Reſponſ. ad Apol. Bellarm. c. 5. p. 113.

That the remembrance of this great deliverance may more affect us, let us conſider it with all its adjuncts and circumſtances. We ſay that in *Morals*, the *Circumſtance* is more than the *ſubſtance*: So many times in *deliverances*, the adjuncts may be more than the *matter*. The cutting of a Stone may be more precious than the ſtone it ſelf; and the ſtamp and workmanſhip of more value, than the Mettal. I cannot ſay ſo here; but doubtleſs theſe two Adjuncts, *viz. freeneſs* and *fulneſs*, do add much to the glory of it.

1. Obſerve how freely we were delivered from the bloody complotments of our *Roman Adverſaries*. Many ſignal deliverances hath God wrought for his Church in former Ages, but was there ever any ſo free as this? God delivered his

his Church from the barbarous Conſpiracy of *Haman*: But what Prayers, and Tears, and Faſtings did it coſt *Eſther*, and *Mordecai*, and the Jews ere they could obtain it? *Eſther* 4. 16. But this Deliverance came not upon the *wings of our prayers*, but Gods *free mercy*; we were ignorant of our danger, and therefore could not make Deliverance the Subject of our Prayers. *Maſſes* were ſaid in *Rome* for the good ſucceſs of the *Catholick Deſign*, but no Prayers were made in *England* for our Deliverance from it: And yet delivered. In a word, *we were delivered, before we ſought deliverance.*

2. Obſerve how fully we were delivered. The *Plot* was laid for a full deſtruction, to cut off the *King*, *Queen*, and their hopeful *Iſſue*, our honourable *Nobility*, our reverend *Clergy*, our grave and learned *Judges*, the flower of our *Gentry*, yea the *Proteſtant Religion*. No *Country*, nor *Age* ever brought forth ſuch a *Monſter* of *Treaſon*, ſaith *Thuanus*, ſpeaking of the *Powder-Plot*. *Hiſtor.* lib. 135. p. 1215. No ſtroke ſo mortal as that of a *Thunder-bolt*, no hatred ſo cruel as that which fetcheth its pretences from Heaven. The loſs of a particular perſon is oft-times, but like the putting out of a *Candle*, which

which brings only darkneſs to a Room: But the ruine of a *State*, is like the *Eclipſe* of the Sun, which brings a detriment to the whole *Hemiſphere*.

And obſerve how fully God defeated their bloody deſign: There was not the leaſt hurt done. This Deliverance was like that of the Three Children in the fiery furnace. *Dan.* 3. 27. *There was not ſo much as an hair of their head ſinged, neither were their Coats changed, nor the ſmell of fire had paſſed on them.* Or like that of *Jeruſalem* from the fury of *Senacherib*, who coming up againſt that City full of pride and rage, intended nothing leſs than the utter ruine and deſtruction of it: But ſaith God, *he ſhall not ſhoot an arrow there.* Even thus were we delivered.

O let us be for ever thankful for this free and full, this eminent and glorious deliverance! not only verbally, but really; with our *lips*, and in our *lives*. It is obſervable, that the Iſraelites gracious Deliverance out of *Egypt* is made the *Preface* to the Ten Commandments. Holineſs of life is the life of Thankfulneſs.

How apt we are to fail in the performance of this duty is too evident both from ſacred *Writ*, and daily *experience*.

How

How did Gods own People abuſe ſignal and tranſcendent mercies? Not only by entertaining low and mean thoughts of them, but even by ſinning againſt the Author of them. Can there be a greater wickedneſs, than for a *Penſioner* of the *Court*, who receives an ample *Stipend* from the *King*, to lay it out in buying Poiſon to deſtroy him, or in raiſing a Rebellion to dethrone him? And what is it, that ſuch men do leſs, who abuſe the mercies of God to the ſervice of their luſts; and turn them, as *Iſrael* did the *Jewels* of the *Egyptians*, which God had given them, into a curſed *Idol*, before which they bow'd and worſhipped?

Such a foul ſin it is, that it were to be wiſhed, that no example could ever be produced of it; or that it had been confin'd to the generations, that are long ſince paſt: That *Jeſurun* had been the laſt, that *waxed fat and kicked*, *Deut.* 32. 15. or That the *Prophet* had made the laſt complaint, that Gods *Corn*, and *Vine*, and *Oyl*, and *Silver*, and *Gold* were employ'd in the Service of *Baal*, *Hoſ.* 2. 8. But alas 'tis a ſin that lives to this day; a ſin that *England* is deeply guilty of. If we compare this *Land* with other *Nations* and *Churches*, we ſhall find our Portion

to

to be like that of the First-born, double to what any of our Brethren in other Kingdoms have enjoyed. What blessing is it, that deserves to be stiled *matchless*, *transcendent*, *glorious*, which God hath not conferr'd upon us? If Peace be it, we have had it; if Plenty, we have had it; if Victory, we have had it; if the Gospel, we have had it. Our implacable *Enemies* of *Rome* have attempted all ways, that *wit* or *malice* could invent, to deprive us of what is, and ought to be most dear unto us, and bring upon us the heavy *Yoke* of *Popish Tyranny* and *Superstitions*, which neither we, nor our Fathers were able to bear.

If cursing could have done it, what a miserable and forlorn People had we been at this day? How often hath *Balack* sent to *Balaam*, come curse *Israel*, come defy *England?* And How often hath that *Balaam* cursed our *Israel?* We have heard of his *Anniversary Anathema*'s, wherein this *Church* and *State* have been struck with the thunder and lightning of his Papal curse. *But the curse causeless* (saith *Solomon*) *shall not come.* And we may say to *England*, as *Moses* did to *Israel* concerning *Balaams* curse. *Deut.* 23. 5. *Nevertheless, the Lord thy God would not hark-*

hearken unto Balaam: *But the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.*

And if Power and Policy could have done it, we had been a wretched and ruin'd People long ago; witness the *Spanish Armado*, and the *Gun-powder Plot*. *These Archers* of *Rome have sorely grieved us, and shot at us, and hated us. But our Bow hath abode in strength, and the arms of our hands have been made strong, by the hands of the mighty God of Jacob.* Gen. 49. 23, 24.

Oh, but how sadly have we abused these signal mercies and deliverances! How is that mercy of mercies sleighted by us, nay, a burden to us, which should be prized above all the endearments of this World, I mean, the *Gospel of Salvation*? How have we wasted these mercies, as the *Prodigal* did his Portion, upon our lusts and filthiness? We have strengthen'd our hands by them in Rebellion against the *Author* of them. Not only the banks of *Religion*, but *Civility* too are broken down. Whereas 'tis usually said, That ill manners produce good laws, we have reverst the Aphorism, and the good precepts of our Religion have introduced the most corrupt manners. Our

holy

holy Faith, which, like a foundation ſhould ſupport good works, hath like a Gulf ſwallowed them up. And ſo univerſal a depravation is there amongſt us, that we have ſcarce any thing left to diſtinguiſh us from the moſt barbarous people, but a better *name* and worſe *vices*. How many give no other demonſtration of their belief of a Deity, than their Oaths and Blaſphemies? And in ſtead of calling unto mercy to ſave them, their ordinary Prayer is, God damn them. How many think it a piece of gallantry to ſcoff at Religion, droll upon God, and make ſport with his Laws? In a word, how many think it an argument of judgment to be above the follies of Conſcience, and the height of Courage to defie Heaven and outdare the Almighty? O tell it not in *Gath*, nor publiſh it in the Streets of *Askelon*, that a people, whom God hath ſo ſignally own'd, and miraculouſly delivered, ſhould thus requite the Lord!

How juſtly may we expect ſome remarkable judgments, as the product of theſe monſtruous impieties? And that if we conſider, that ſins againſt mercy are committed againſt a darling attribute of God, which of all others he moſt delights to reveal, and make known to the Sons of men.

Now

Now the more any ſin is injurious to this attribute of Mercy, the more black it muſt needs be. No darkneſs is more formidable, than that of an Eclipſe, which aſſaults the very *Veſſels* of light; no taſte more unſavoury, than that of ſweet things, when corrupted: Even ſo no ſin more hideous, than that which would darken the brightneſs of Gods Love, and corrupt the ſweetneſs of his Mercy; and therefore none more provoking to wrath and jealouſie.

To conclude, let us not frantickly defie that Omnipotency, which we are not able to reſiſt, nor deſpiſe that Goodneſs which is our only refuge: But ſince it hath pleaſed God in wrath to remember Mercy, let us tranſcribe his Copy, and be as kind to our ſelves, as he hath been to us. O that we may take pattern from *Niniveh, cry, and cry mightily unto God*, joyn Humiliation to our Prayers, and Reformation to both. And could we be perſwaded to do this with the ſame *ſincerity* and *univerſality*, we might hope with the ſame *ſucceſs*. Would all who have brought their firebrands, bring alſo their tears, it might ſecure us ſuch a Tranquillity here, as may calmly convoy us to that impaſſible ſtate, *Where all tears ſhall be wiped*

from our eyes. And ſo much for the ſecond Inference.

3. Think not then of an Accommodation with the *Church* of *Rome.* It hath been the deſire of many, and the endeavour of ſome to work a Reconciliation betwixt our *Church* and that of *Rome*: Theſe have attempted an impoſſibility. No communion between Light and Darkneſs, Truth and Falſhood, Chriſt and Antichriſt. The North and South Poles may ſooner meet, than an Accommodation with the *Curch* of *Rome* be effected. Come out of *Babylon* is the voice from Heaven; come out in affection, and come out in perſon: Separate far from them. Say with *Jacob*, Gen. 49. 6, 7. *O my ſoul come not thou into their ſecret: unto their aſſembly, mine honour, be not thou united. Curſed be their Principles for they are Damnable, and their Practices for they are Cruel.*

4. Much leſs then think of returning to *Rome.* Stand faſt in that truly *Ancient, Catholick*, and *Apoſtolick Faith*, which you have received. This *Exhortation* cannot be adjudg'd unneceſſary, if we conſider that *Romes Factors*, the great *Whores Panders* are crafty and ſubtile to ſeduce men to their Religion. See how the Spirit of God deſcribes them, *Rev.* 9. 1, 2. &c.

&c. The Papists confess, That here by the *Star* fallen from Heaven, is meant the *Master* of some error and heresie, and by the *Locusts* that arise out of the Earth, the *Teachers* of these heresies.

This *Star* (saith our learned *King James* in his *Paraphrase* on *Revel.*) is the *Pope* of *Rome*: And the *Locusts* that infect the Air, are *Monks*, *Fryers*, *Jesuites*, &c. They have *Crowns of Gold*, *the faces of Men, and hair like Women*: All alluring, enticing, and tempting. And that you may stand fast in the Truth, and not be seduced to *Popery*, I will commend to you (passing by many others) these two Directions.

1. Do not nourish any known sin. The *Jewel* of Faith can never be kept in a crack'd *Cabinet*, a crazy Conscience. He, who puts away a good Conscience, concerning Faith will soon make shipwrack, 1 *Tim.* 1. 19. Prophane Gospellers become a prey to those, that go a-Birding for souls with their corrupt Doctrines, 2 *Thes.* 2. 10, 11. The Apostle here describes the persons, that shall be seduced by *Antichrist*: They are such as walk after their lusts, and will not receive the love of the Truth. These like the out-setting *Deer* are shot, while they within the *Pale* are safe.

2. Read the Scriptures carefully and constantly. It was the Speech of a dying *Arch-Bishop* of this place to his *Chaplain*, *That in all the Word of God, he could not find the least ground for Popery.* And so much, nay more, is confessed by certain *Bishops* in *Bononia*, in their *Letter* of Advice to the *Pope* concerning the establishment of the *Roman Church*: *Lastly (which amongst the counsels and directions given to your Holiness at this time, is chiefest and most weighty) the greatest care and diligence must be used, that as little of the Gospel as may be (especially in the Vulgar Tongue) be read in those Cities, which are within your Dominions. Let that little suffice, which is wont to be read in the Mass: And more than that let no mortal be allow'd to read. For so long as men were content with that little, your affairs succeeded according to desire; but quite otherways, since so much of the Scriptures was publickly read. In short, this is the Book, which above all others, hath raised these storms and tempests. And truly, if any one read that Book,* viz. the Scriptures, *and observe the customes and practices of our Church, he will see that there is no agreement betwixt them, and that the Doctrine which we Preach is al-*

Pag. 6.

altogether different from, and sometimes contrary to that contained in the Bible.

This Letter or Epistle was first discovered by *Vergerius*, after the death of Pope *Paulus* the Third, saith *Crashaw*: And *Wolfius* gives us a large account of it, *Lection. Memorab. Tom.* 2. *p.* 549.

Carefully and Conscientiously observe these *Directions*, and I doubt not but you will be preserved from, or enabled to overcome all temptations to *Popery*. I will conclude with one of the *Collects* appointed for this day.

O LORD, Who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; We thou still our mighty Protector, and scatter our Enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious King Charles, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true

Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. Amen.

FINIS.